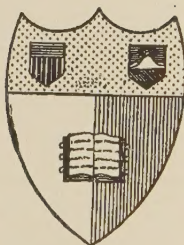


THE TALE OF THE TWO BROTHERS
A FAIRY TALE OF ANCIENT EGYPT; THE
D'ORBINEY PAPYRUS IN HIERATIC
CHARACTERS IN THE BRITISH MUSEUM;
THE HIERATIC TEXT, THE HIEROGLYPHIC
TRANSCRIPTION (1898)
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THE TALE OF THE TWO BROTHERS

A FAIRY TALE OF ANCIENT EGYPT

THE D'ORBINEY PAPYRUS IN HIERATIC CHARACTERS
IN THE BRITISH MUSEUM

*The Hieratic Text, the Hieroglyphic Transcription,
a Translation, Notes, and a Glossary*

BY

CHARLES E. MOLDENKE

THE ELSINORE PRESS

WATCHUNG, N. J. 1

1898

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PREFATORY.

THE following pages were originally prepared in 1883 for the use of the students of the post-graduate department in the author's *Alma Mater*, Columbia College, New York City. Unfortunately his hopes of introducing the study of Egyptology at that time into our American universities were not realized. In the firm belief, however, that this most fascinating study would not always be ignored by our institutions of learning, the author obtained the necessary oriental type from Germany, Holland, and Austria and after several years completed his task. He trusts that the book may be of some little help to such as are interested in Egyptology and in the study of the world's oldest written language.



In transliterating the Egyptian words the author follows the old system of the grandmasters of Egyptology, Lepsius and Brugsch, in preference to that of the so-called "new German school" with its curious signs and unpronounceable words.

THE AUTHOR.

TABLE OF CONTENTS

The Hieratic Text.....	13 - 64
The Hieroglyphic Transcription.....	67 - 92
The Translation.....	95 - 104
Notes.....	107 - 116
Glossary.....	119 - 177
List of Hieroglyphic Characters.....	178 - 185

EXPLANATORY

In Part I will be found the Hieratic text of the entire papyrus. Unfortunately, time has either damaged or completely destroyed portions of pages I to VII and XVIII to XX. All these mutilated or destroyed passages have been filled, except in line 168, where a facsimile of the original is given. In order to distinguish these *lacunæ* from the remainder of the text, the characters of the former have been marked in a peculiar manner; thus:  . Wherever a portion of the characters was still visible this peculiar marking was not employed.

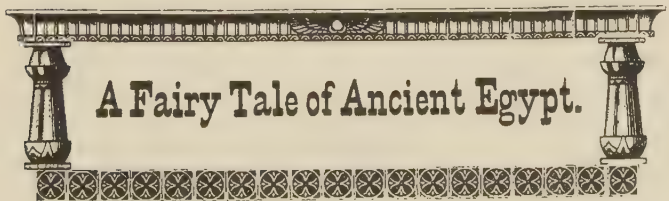
The words printed in *red* ink (a custom of the Egyptian poets and scribes) follow the original. In the Hieroglyphic transcription these passages are underlined, and in the translation they are printed in italics.

The marginal numbers refer to the page and line of the original, while the numbers in the text are consecutive, to facilitate reference.

All palpable mistakes on the part of the Egyptian scribe are scrupulously retained in the Hieratic and Hieroglyphic texts. Reference, however, is made to them in the notes.



THE
TALE OF



PART I.



THE HIERATIC TEXT.



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 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰¹⁷
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 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰¹⁹
 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰 𐌲𐌰𐌱𐌰²⁰

ዓፄ ኃይለ ሥላሴ ሥላሴ ዓፄ ኃይለ ሥላሴ^{V.}
 ሥላሴ ዓፄ ኃይለ ሥላሴ⁴⁹ ዓፄ ኃይለ ሥላሴ⁹
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 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ^{VI.}
 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ
 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ
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 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ⁵¹
 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ
 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ
 ዓፄ ኃይለ ሥላሴ ዓፄ ኃይለ ሥላሴ⁵²

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 ኃይሉ ዓፋቱ ለ—⁵⁸ ልቶሉ ⁹
 ለ—⁵⁹ ልቶሉ ለ—^{VII.}
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ॐ नमो भगवते वासुदेवाय

⁷⁴ ㄴ ~ ㄹ 異位과즉 示字。

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三ノ目、大分県の大分市に於ける大分県立第一中学校の校歌を詠む。

سے کھڑے ہیں اس سے پہلے کہ ان کے پاس

今⁷⁸ 乃^{IX.}
 乃²
 乃⁷⁹ 乃³
 乃⁸⁰ 乃²²
 乃⁴
 乃⁸¹ 乃⁵

ᄡᆞᆫ ᄃᆞᆫ ᄆᆞᆫ ᄇᆞᆫ ᄈᆞᆫ ᄉᆞᆫ ᄊᆞᆫ IX.
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ᄋᆞᆫ ᄌᆞᆫ ᄍᆞᆫ ᄎᆞᆫ ᄏᆞᆫ ᄐᆞᆫ ᄑᆞᆫ ᄒᆞᆫ 82
6

ᄓᆞᆫ ᄔᆞᆫ ᄕᆞᆫ ᄖᆞᆫ ᄗᆞᆫ ᄘᆞᆫ ᄙᆞᆫ ᄚᆞᆫ
22ᄱ

ᄛᆞᆫ ᄜᆞᆫ ᄝᆞᆫ ᄞᆞᆫ ᄟᆞᆫ ᄠᆞᆫ ᄡᆞᆫ ᄢᆞᆫ
83 7

ᄣᆞᆫ ᄤᆞᆫ ᄥᆞᆫ ᄦᆞᆫ ᄧᆞᆫ ᄨᆞᆫ ᄩᆞᆫ ᄪᆞᆫ
22ᄱ

ᄫᆞᆫ ᄬᆞᆫ ᄭᆞᆫ ᄮᆞᆫ ᄯᆞᆫ ᄰᆞᆫ ᄱᆞᆫ ᄲᆞᆫ
ᄳᆞᆫ ᄴᆞᆫ ᄵᆞᆫ ᄶᆞᆫ ᄷᆞᆫ ᄸᆞᆫ ᄹᆞᆫ ᄺᆞᆫ

ᄻᆞᆫ ᄼᆞᆫ ᄽᆞᆫ ᄾᆞᆫ ᄿᆞᆫ ᄠᆞᆫ ᄡᆞᆫ ᄢᆞᆫ
84 8

ᄣᆞᆫ ᄤᆞᆫ ᄥᆞᆫ ᄦᆞᆫ ᄧᆞᆫ ᄨᆞᆫ ᄩᆞᆫ ᄪᆞᆫ
ᄫᆞᆫ ᄬᆞᆫ ᄭᆞᆫ ᄮᆞᆫ ᄯᆞᆫ ᄰᆞᆫ ᄱᆞᆫ ᄲᆞᆫ

ᄳᆞᆫ ᄴᆞᆫ ᄵᆞᆫ ᄶᆞᆫ ᄷᆞᆫ ᄸᆞᆫ ᄹᆞᆫ ᄺᆞᆫ
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ᄫᆞᆫ ᄬᆞᆫ ᄭᆞᆫ ᄮᆞᆫ ᄯᆞᆫ ᄰᆞᆫ ᄱᆞᆫ ᄲᆞᆫ
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𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸⁹⁰ 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸^{X.}
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁹¹ 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁶
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁹² 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁷
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁹³ 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰⁸
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰
 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰 𐌸𐌹𐌶𐌰𐌽𐌰𐌶𐌰

၇၆၃—⁹⁴ ဆရာမ—၇၆၃၁၁၁^{X.}
 ဘဝ၇၆၁၁၃၃၇၆၁၃၃၇၆၁၃၃
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃⁹⁵ —ဆရာမ—၇၆၁၃၃၇၆၁၃၃¹⁰
 ဘဝ၇၆၁၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃⁹⁶ ၇၆၁၃၃၇၆၁၃၃^{XI.}
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃
 ၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃၇၆၁၃၃
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ಪಿಪ್ಪಲಃ ॥ ಅನೃಪತಿಃ¹¹⁶ XIII.
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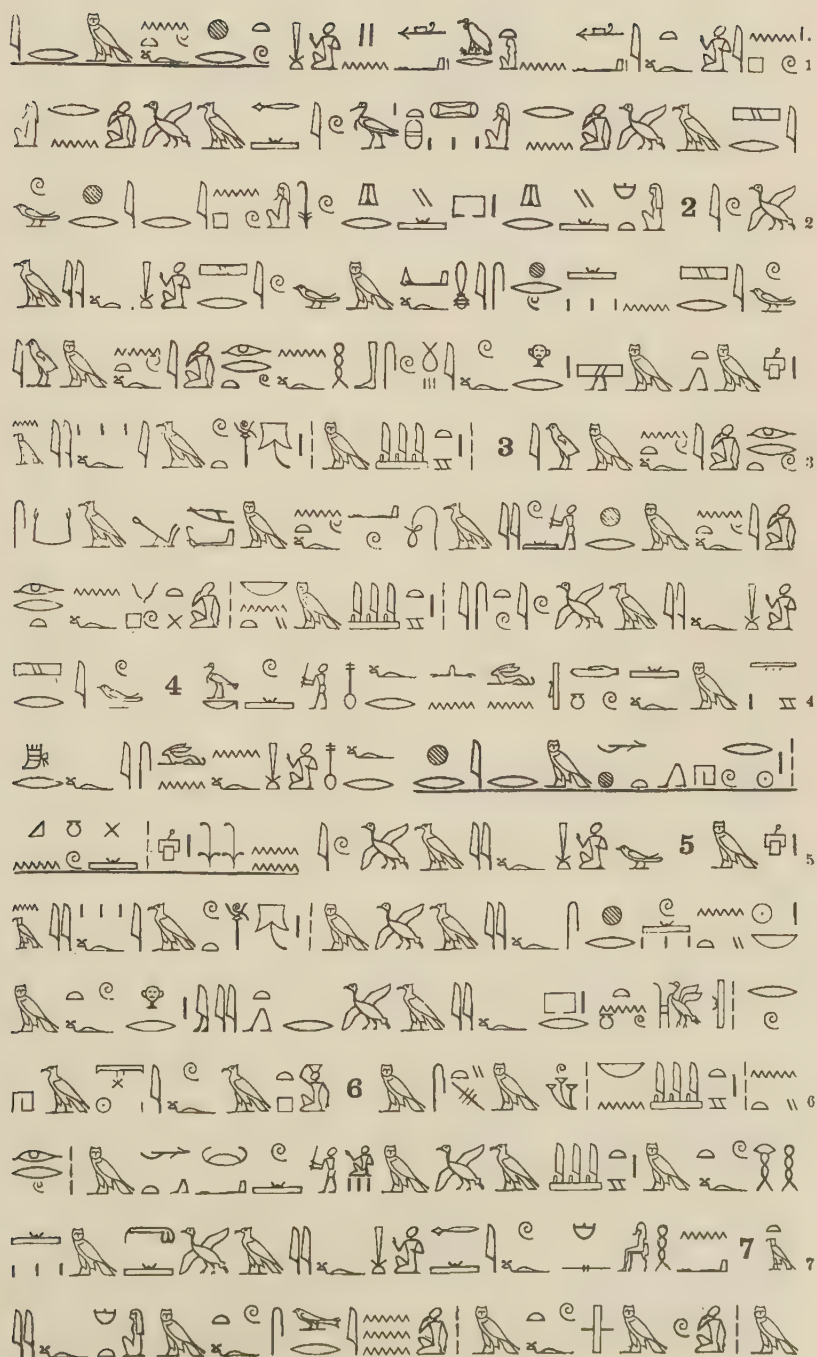
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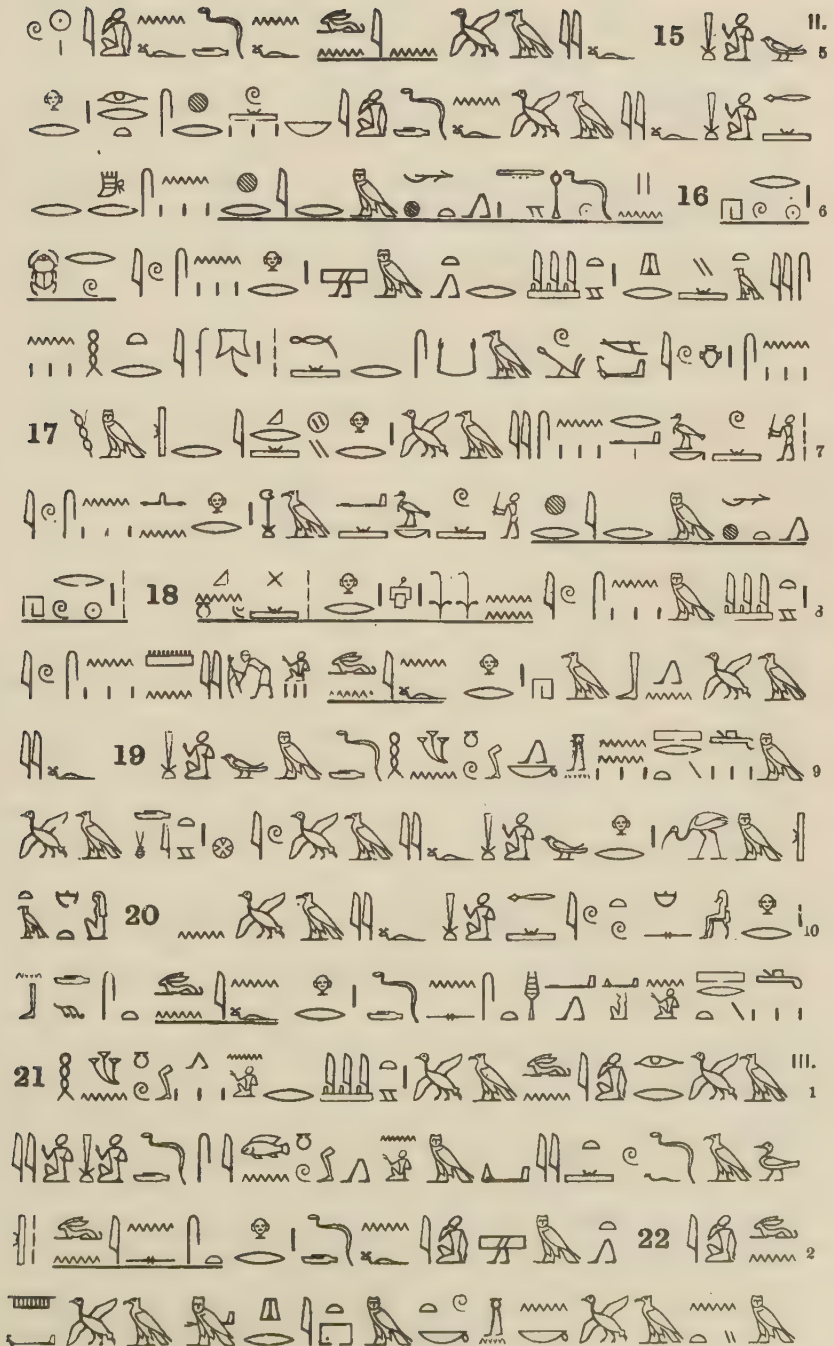
188



**THE HIEROGLYPHIC
TRANSCRIPTION.**







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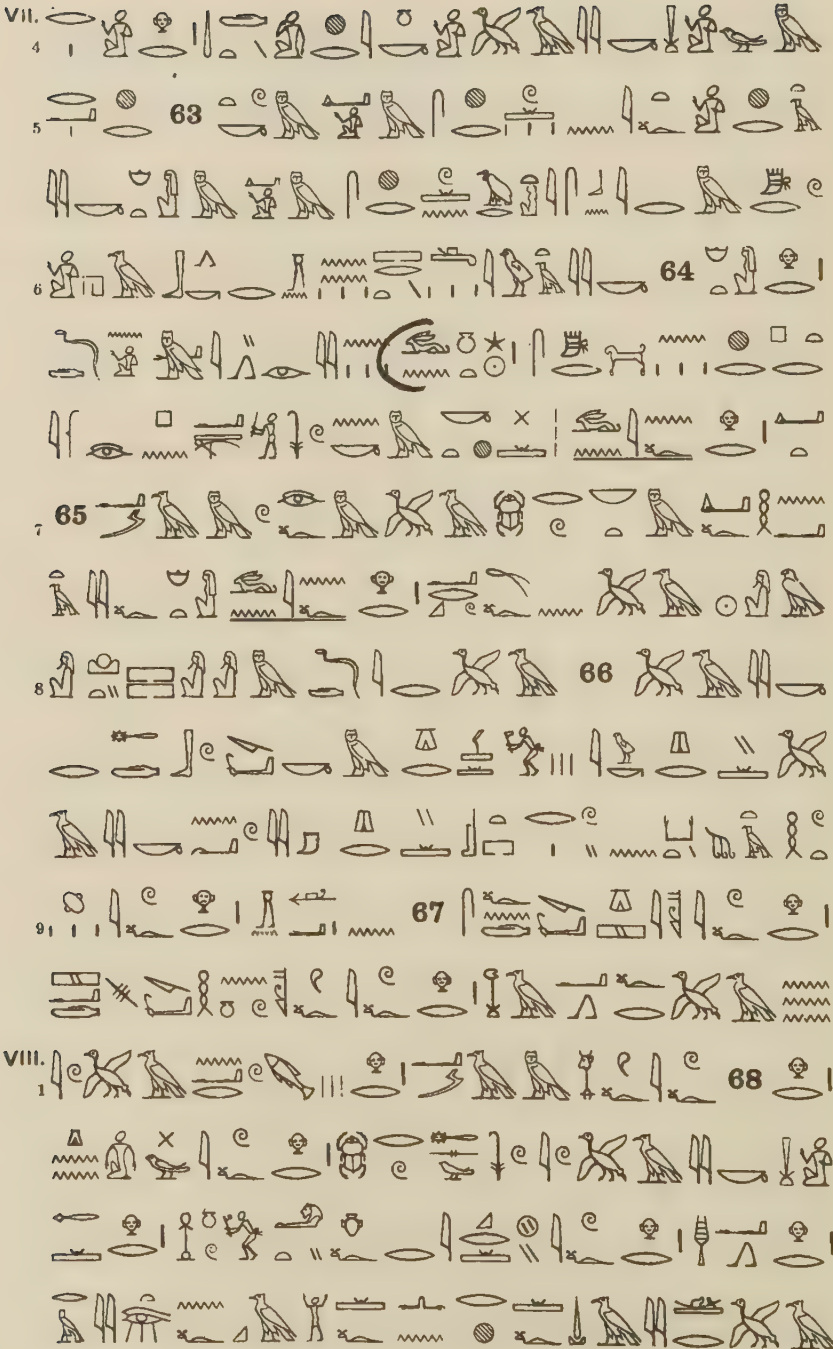
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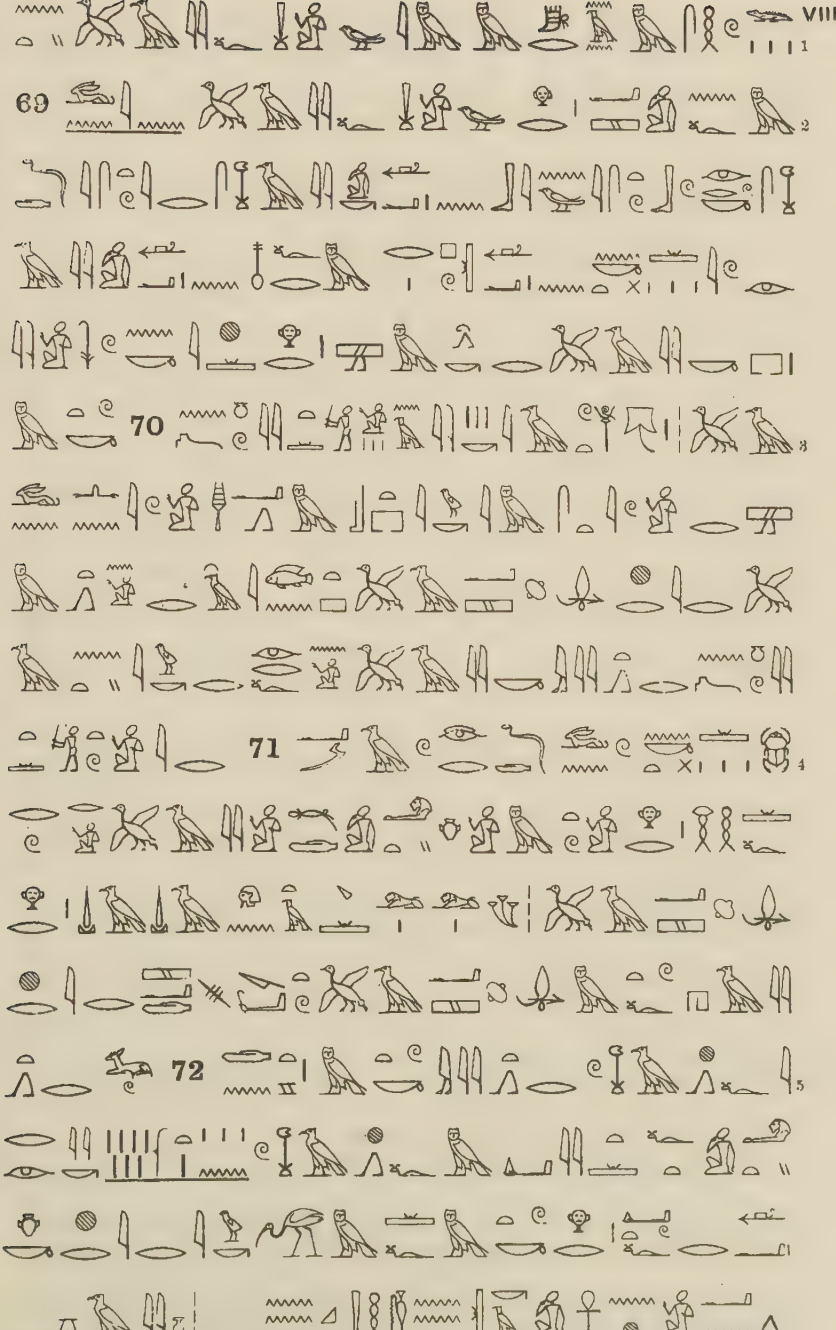
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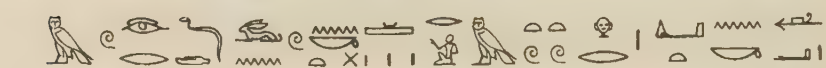







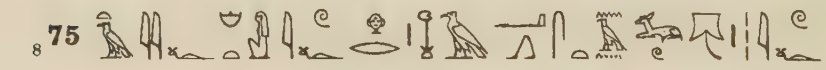




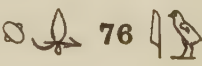




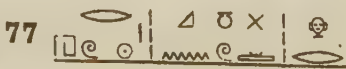

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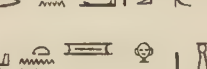
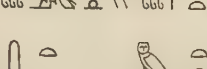
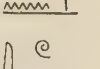
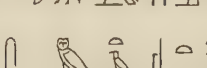


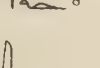
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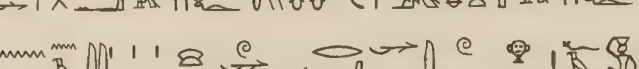

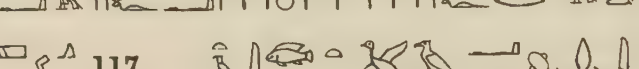
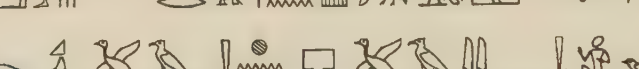


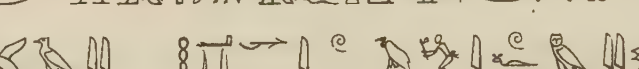
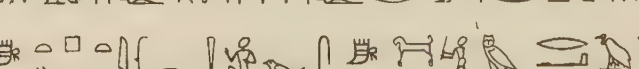














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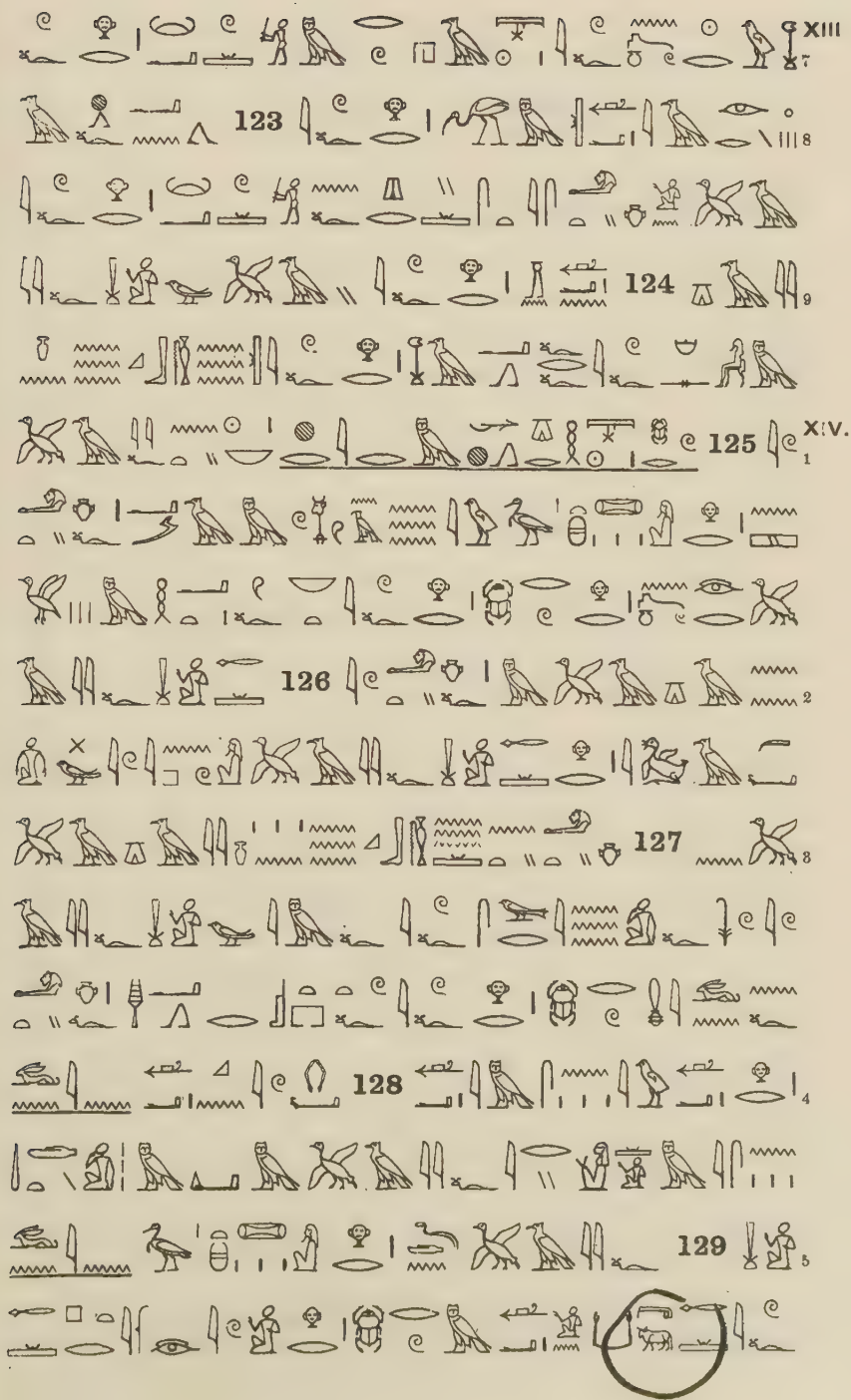
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XIII.
1  116 


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137 XV.

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144 XVI.

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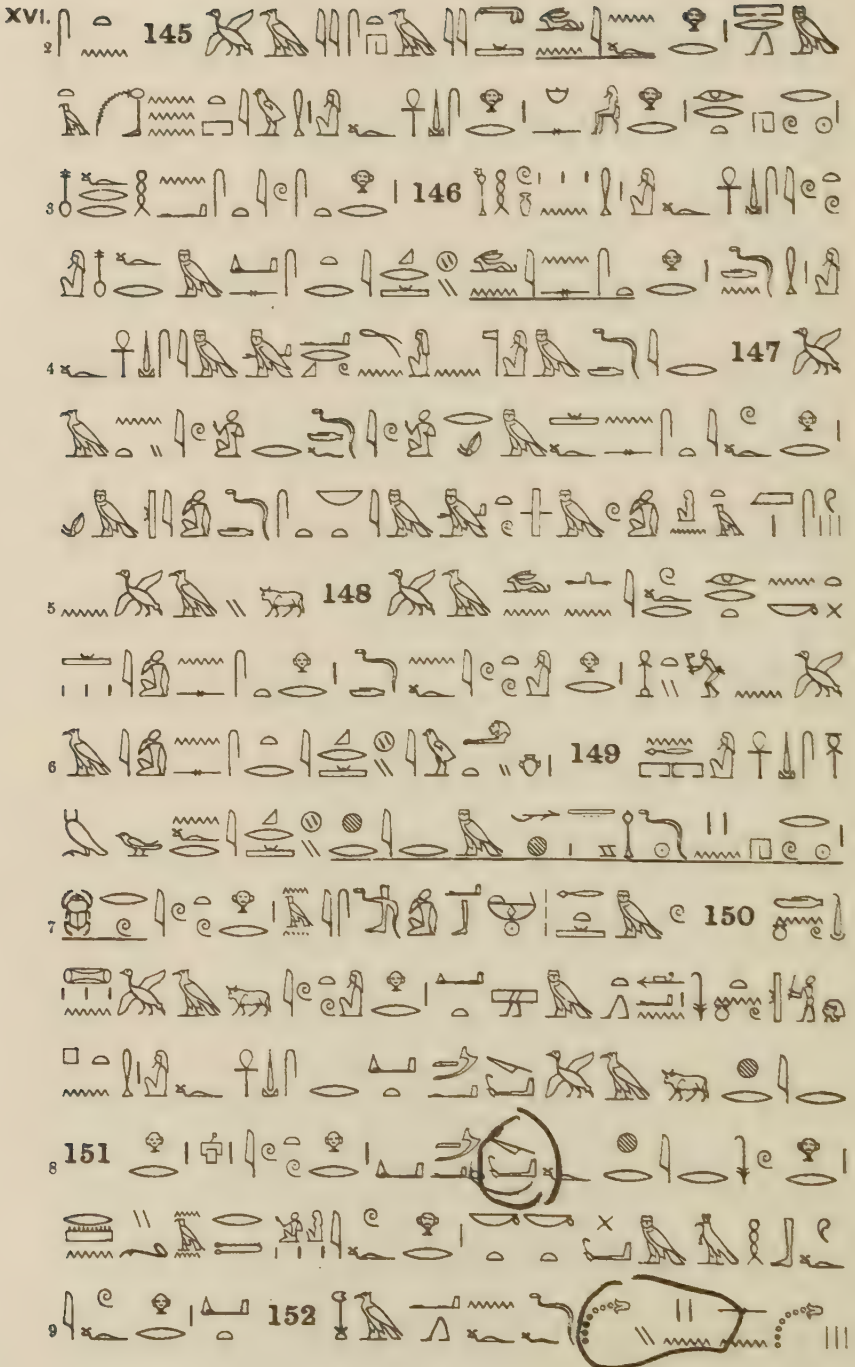
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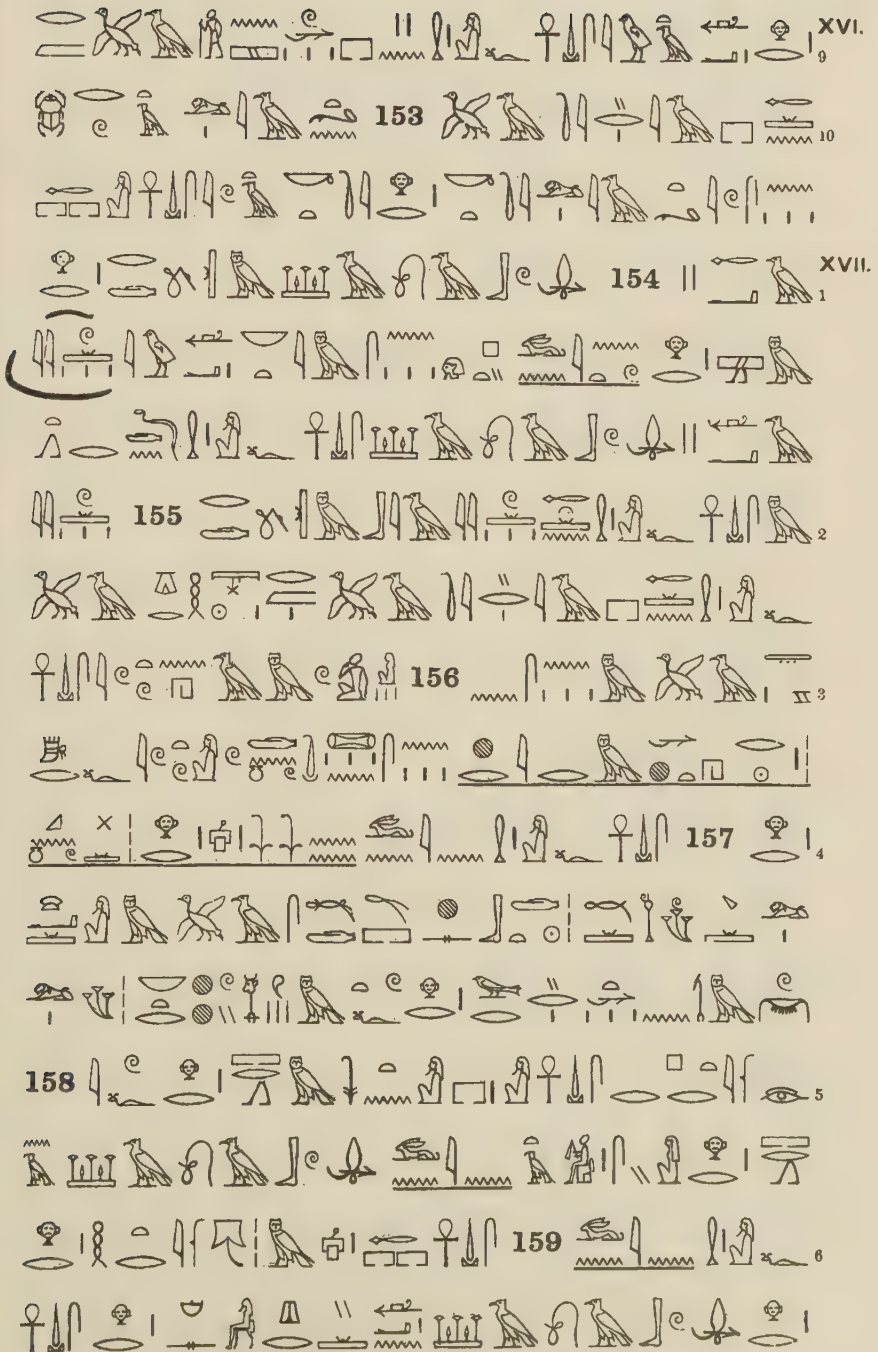
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XVIII. 4

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169 18

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XIX. 1

175 2

176 3

Verso.

PART III.



THE TRANSLATION.



TRANSLATION.

Once upon a time there were two brothers of the same mother and father. Anubis was the name of the elder and Batau that of the younger. Now Anubis was married and had a house **2** while his younger brother was his servant. He attended to the clothes, and followed the cattle on the pasture, **3** and did the ploughing and the threshing; in fact he did everything connected with the farm. He was, indeed, **4** an excellent workman, and none could be found like him in the whole country. He was, besides, a good brother.

Now for a long time this younger brother **5** was tending the cattle according to his daily wont, returning home every evening, having on his back **6** the herbs of the field that he had gathered while on the pasture, and setting them down before his older brother who passed the time with **7** his wife in eating and drinking. Then he lay down to sleep in the stable with his cattle **8** as usual. *The next day* he would bake loaves of bread on the fire and place them before his older brother **9** and take some loaves to the field. Here he tended his cattle, pasturing them and walking behind them. But **10** they would tell him where there were good herbs growing, and he would listen to all they told him and drive them where **11** they could find the good herbs they loved so much. His cattle, consequently, thrived under his hands and their young multiplied **12** greatly.

Now when the time of ploughing arrived the older brother said to him: "Come, let us take our yoke of oxen and get ready **13** for ploughing: for the soil is beginning to appear (after the inundation) and is now in excellent condition for ploughing. Do you, therefore, go to **14** the field with seed. To-morrow we will begin to plough." Thus he said, *and* his **15** younger brother made all the arrangements with which his older brother had charged him.

On the following **16** day they went out on the field with their yoke of oxen and began to plough. They were quite **17** cheerful at their work and not idle for a moment. *Now after a few days* **18** they were again at work in the field *when* the older brother came to the **19** younger and said:

"Run and fetch us some seed from the town!" Then he went and found the wife **20** of his older brother sitting in the house and arranging her hair *and* said to her: "Come, give me some seed, **21** that I may take it to the field; for my older brother has sent me saying: 'Run, and don't be long about it!'" *But she* answered him: "Oh, go yourself! **22** open the bin and take as much as you need. I am afraid, lest my tresses fall to the ground." *So* the young man **23** went to the stable and took a big basket, which he filled with as much seed as he needed and put on his shoulder **24** full of barley and spelt. But when he came back with it, his brother's wife asked him: "How much have you on your shoulder?" *He* answered: "Of spelt I have **25** *three* bushels and of barley two, making in all *five* bushels that I have on my shoulder." That was all he said. *But she* replied: "You are, indeed, **26** very strong. I have for some time already been admiring your strength." And her heart grew desirous, for she knew his strength.

Then she **27** arose, being passionately enamored of him, and said: "Come, let us enjoy an hour of intercourse, and I will do many favors for you and will surely make **28** you two beautiful garments." *But* the young man became like a southern panther and flew into a towering rage, because of her solicitation **29** to such a sin that she asked him to to commit. When, therefore, she became very much afraid, *he* said to her: "Are you **30** not as a mother to me and your husband as a father? Is he not older than myself and supporting me? Oh, **31** what terrible sin is that which you want me to commit! Don't ask me again! As for me, I will not divulge it to a living soul, nor shall any mention of this matter issue from my lips to any one." **32** Thereupon he went to the field, *and when he* arrived where his older brother was, they kept on **33** in their work.

In the evening, however, the older brother went **34** home, while his younger brother walked behind his cattle, bearing on his back all the produce of the field and driving his cattle **35** before him to let them rest in the stable which was in the town. But the wife of the older brother was afraid **36** that his younger brother had told him all that she had said; *so she* besmeared herself with grease and dirt and gave herself the appearance of one who had been ravished:

for she intended **37** to say to her husband: "Your younger brother has done me violence." Now when her husband returned in the evening **38** as usual and came to his house, he found his wife lying on the floor like one who had been outraged by some villain. She did **39** not fetch him water for his hands, as she always did, nor did she light the lamp for him; but his house was in darkness, and she was lying **40** besmeared on the floor. Then he asked her: "Who has had intercourse with you?" She answered: "Who else but your **41** younger brother, when he came to get some seed for you and found me alone. It was then he said to me: 'Come, let us enjoy an hour of intercourse! **42** Put on your new dress!' So said he to me. But I did not listen to him, and answered: 'Am I not as a mother, and is not your older brother as a father to you?' **43** This is what I answered him. He, however, became alarmed and assaulted me, so that I might not disclose this to you. Now, if you let him live, then I must die; for **44** he will come to beat me, because I have betrayed to you his wicked words. He will surely do so."

Then the older brother became **45** like a southern panther and whetted his knife, and took it in his hand. *Then* he hid behind the door **43** of the stable, in order to kill his younger brother, when he should return in the evening and drive his cattle into the **47** stable. Now when the sun had set, the younger brother loaded himself with all the herbs of the field, as was his daily custom; but when he **48** came home, and the leading cow was about to enter the stable, she cried out to her driver: "Take care, for your older brother is standing in **49** front of you with his knife, to kill you. Step aside and flee from him!" *Then* he listened to what his leading cow had said. When **50** the next cow was about to enter the stable, she said the same thing. So he looked under the door of the stable **51** and saw the feet of his older brother, who stood behind the door with the knife in his hand. **52** Then he dropped his load and ran away. But his **53** older brother pursued after him with his knife. *Then* the younger brother invoked the sun-god Râ-Hôr-khuti, **54** praying: "Oh, my Lord and gracious God, be thou the judge here between the guilty and the innocent!" *Then* Râ **55** heard his prayer and caused a big river to flow between

him and his older brother. This was **56** full of crocodiles. Each of the brothers was, therefore, on a different side of the river. Then **57** the older brother threw (a stone) twice at the younger without hurting him, however. But as he did this *there* **58** called out to him the latter from the other side, saying: "Lo! on the morrow, when the sun is risen, I **59** will explain everything to you and will give you the true facts: but I can not be a son to you any longer, **60** neither will I stay in the same place with you. I shall start for the acacia-hill."

On the following day, when **61** Râ-Hor-khuti had risen, the two brothers met again. *Then* the younger addressed the older brother, saying: **62** "Why do you pursue me, and why do you wish to kill me without cause? You have not heard me say such words as I am accused of, for I am truly your younger brother. Indeed, **63** you have been as a father to me, and your wife as a mother. Now listen, when your wife told me to get the seed for us **64** she said to me: 'Come, let us enjoy an hour of intercourse!' Alas! see how she has perverted the truth to you." *Then he* **65** revealed to him everything that had passed between himself and his brother's wife *and* swore by Râ-Hor-khuti, saying: "What did **66** you mean by acting so wickedly and trying to kill me, when you were standing behind the door with your knife? Fie upon such treachery!" Then he took a **67** sharp knife and maimed himself, casting the flesh into the water as food for the fish. Then **68** he became very weak and faint.

But his older brother took it very much to heart and wept violently; still he could not cross over to his younger brother on account of the crocodiles. **69** *Then* the latter called out to him, saying: "Behold, you imagined an evil thing of me and were ignorant of the good service I had done you. Come now, go home and **70** tend your cattle; for I will not remain with you, but will go to the acacia-hill, because you came to harm me. **71** Learn, however, what will happen to me in the transformation of my heart, which I will place in the highest blossom of the acacia. When the tree is cut down the heart will fall to the ground, **72** and you will come to look for it. But when *seven years of* your quest are ended, be not discouraged, for you will then find it. Put it into a jar of clear water, and I will revive again and give

73 you further instructions. You will then learn everything from me. Then take a jug of beer in your hand; as soon as it begins to ferment, haste away!" *Saying this* he departed **74** for the acacia-hill. But his older brother went home, putting his hands to his head and strewing it with dust. When he arrived home he put to death **75** his wife and cast her body before the dogs. Then he sat down and wept for his younger brother.

Now for a long time the younger brother lived on the acacia-hill **76** with no one to keep him company. He passed his time with hunting the beasts of the country and resting during the night under the acacia, in whose highest blossom his heart lay. *After* **77** *a while* he built for himself a house with his own hand on the acacia-hill **78** and fitted it out with all the good things he wanted. But one day he walked forth from his house, when he chanced to meet the circle of the gods **79** as they walked about, deliberating concerning the affairs of their land. *Then* the circle of the gods addressed him with one accord, saying: **80** "Oh Batau, hero of the circle of the gods, you are here all alone, having left your village on account of the wife of Anubis, your older **81** brother. Know that he has killed her after you reported to him all her false statements against you." Then they pitied **82** him, and Ra-Hor-khuti said to Khnum: "Do you fashion a wife for Batau that he may not **83** be alone." *Then* Khnum made him a companion to be with him, more beautiful than any woman **84** in all the land. The whole godhead was in her. *But* the seven Hathors came to view her and said with one accord: **85** "Oh, she will surely cause Batau's death." *But* the latter loved her very much. She remained in the house while he was occupied with **86** hunting the beasts of the country, which he placed before her. But he cautioned her, saying: "Do not go far from the house, lest the river **87** seize upon you; for I am too weak to rescue you from it, because I am a woman like yourself and my heart is in the highest **88** blossom of the acacia. If any man were to find it I would fight for it." *Then* he told her all the circumstances of his life.

89 *Now after some time* Batau went out to hunt, as he was accustomed to do daily, **90** when the young woman began to promenade under the acacia near the house. Lo, the river

descried her, **91** and the water dashed up to follow her. But she ran away from it and entered the house. *Then* the **92** river called to the acacia, saying: "Oh, how I love her!" So the acacia gave it a lock of her hair, *which* the **93** river carried to Egypt and deposited where the washermen of the reigning Pharaoh were. *Then* the odor **94** of the lock of hair pervaded the clothes of Pharaoh, so that there arose a dispute among the washermen **95** on account of the odor. They quarreled amongst themselves daily without **96** knowing the reason. Then their overseer went to the river's edge, while his mind was perplexed **97** sorely because of this daily contention. *Here* he stood directly opposite the lock of hair, **98** which was in the water, and ordered one of his men to fetch it. When it was brought, he found that it had a most delicious odor: so he took it to Pharaoh.


99 *Then there* were brought the scribes and wise men of Pharaoh, who said to him: "This lock of hair **100** belongs to a daughter of Râ-Hor-khuti, and in her is all the essence of the godhead. Now since you rule over the foreign countries, despatch messengers **101** to them to look for her; but let the messenger who shall go to the acacia-hill take many people **102** along to fetch her." To this his majesty replied: "What you say is very good." Thereupon he dismissed them.

Now many days **103** *after this* the messengers who had gone to the foreign countries returned and delivered their message to his majesty. None, however, returned **104** of those who had been sent to the acacia-hill, for Batau had killed them, sparing but one to carry the news to his majesty. **105** But the latter again sent many people with infantry and cavalry to fetch her; and they took along **106** a woman who had all sorts of nice trinkets that women fancy. *Then* Batau's wife accompanied her to Egypt. **107** But the whole country rejoiced on her account, *and* his majesty loved her passionately, **108** and raised her to the dignity of a legitimate wife. *Then* she told him everything about the condition of her **109** husband, saying to his majesty: "Only have the acacia cut down, and he will surely die." So the king **110** despatched men and soldiers with axes to cut down the acacia. When these arrived at the place **111** they cut down the acacia together with the blossom, in which

the heart of Batau was lying. **112** But he fell down dead instantly.

But on the following day after **113** the acacia had been cut down Anubis, Batau's older brother, entered his house and **114** sat down to wash his hands. When he took a jug of beer, however, it turned to froth. **115** Another jug of wine, which he then took, fermented likewise. *Thereupon* he took his **116** spear and his sandals, and put on his back his garments and implements of work, and started **117** for the acacia-hill. When he arrived there he entered the house of his younger brother and found him stretched out **118** on the bench dead. Then he wept, when he saw him there so still in death, and went out **119** to search under the acacia for his younger brother's heart; for under it did he lie down to sleep at night. **120** *Three years of* search for it were fruitless; but when the next *four years* had passed, Batau's heart would fain have gone to Egypt, **121** and said: "Tomorrow I shall start." So said his heart.

On the following day it happened that the older brother was **122** walking under the acacia, occupied with searching for the heart. In the evening he again resumed his search. **123** Then he found a pod of the acacia, and took from it the heart of his younger brother; for, lo, it was there. Thereupon he took a **124** jug of clear water, casting the heart into it, and remained in the house all day. *But when it was evening* **125** Batau's heart absorbed the water, while his body was still lying motionless; for when he beheld his older brother **126** he swooned. But Anubis, the older brother, took the jug of clear water, in which the heart **127** of his younger brother lay, and washed it in the water. Then the heart revived and Batau became his former self. *After* they had embraced **128** the one spoke to the other.

Then Batau said to his **129** older brother:  "Behold, I shall be transformed into an Apis-bull, which has all the required markings and whose origin is mysterious. **130** Do you take your seat on my back. Oh, do this; for when the sun-god Shu shines we will arrive where my wife now is. Furthermore, **131** I beg you to take me to the king, who will give you many presents and **132** will bestow on you silver and gold, because you have brought me to Pharaoh. But I shall be considered a great prodigy, and there will be

133 joy on my account in all the land. You, however, return to your village."

On the following **134** *day* Batai became transformed, as he had told Anubis, his older brother, **135** who mounted on his back. At day-break they arrived where the king was. Then it was **136** announced to his majesty who, when he saw the bull, rejoiced exceedingly and offered up to it **137** sacrifices in great number, saying: "A great miracle has been wrought; let there be joy in all the land." *But the king* **138** gave silver and gold to the older brother, who thereupon returned to his village. Then there were provided for the bull many **139** servants and many dainties, because Pharaoh and all the people in the whole land had become exceedingly fond of it. **140** *Some time after this* the bull went into the harem and stood in front of the **141** queen, and addressed her, saying: "Behold, I am still alive!" But she **142** asked him: "Who are you?" He answered her: "I am Batai. You knew that when **143** you caused the acacia to be cut down by Pharaoh, that then I would die. But see, **144** I am still alive. I am this bull." *Then* the queen became exceedingly alarmed at the words of **145** her husband. *The bull, however,* departed from the harem.

But one day his majesty was enjoying the society of his wife who was **143** with him at the table, when he became so fond of her, *that she* begged him: "Oh, swear to me by the deity and say to **147** whatever I may ask: 'I will do it for you.'" But he listened graciously to all that she said. "Then I want to eat the liver of this bull, **148** which is of no use to you at all." That was what she said to him. But the king was very much grieved at her words and his heart **149** was exceedingly troubled. *On the following day, however,* after he had offered up large sacrifices in **150** honor of the bull, he despatched his chief of the butchers to kill the bull. But **151** while they were killing it, it stood by the side of the men and lowered its neck for the death blow. Then there **152** oozed from the wound two drops of blood which fell by the side of the two large doors of Pharaoh's house. One was on the one side of **153** the grand staircase of Pharaoh, while the other was on the other side. They were transformed into two large **154** persea, each of magnificent growth. Then the people came and told his majesty:

"Two large perseas **155** have sprouted out of the ground during the night as a great and good sign for Pharaoh. They are by the side of the royal staircase." But the people rejoiced **156** because of them in all the land, and the king offered up sacrifices to them.

Some time after this his majesty **157** appeared in state in the coronation-hall of lapis lazuli, wearing around his neck a wreath composed of all kinds of flowers, and standing on a chariot of gold-metal. **158** He issued from his royal palace to view the persons. *But* the queen came also on a chariot behind Pharaoh. **159** *Now while* his majesty sat beneath one of the perseas, [she sat beneath the other. Then Batau] addressed his wife: "Oh, you wicked one! I **160** am Batau. I am still alive to your mortification. You imagined that you could have me killed by Pharaoh **161** even here; for when I became transformed into a bull you ordered me to be killed."

Now some days after this **162** *it happened that* the queen was sitting at the table with his majesty, who was very affectionate to her, when she said to him: "Come, **163** swear to me by the deity and say: 'Whatsoever the queen asks me to do, that I will certainly do for her.'" But he listened graciously **164** to all that she said. "Then," she replied, "let the two perseas be cut down, and have good planks made of them." **165** *Then the king* acceded to her wish. *A few days later* his majesty **166** summoned skillful workmen, who cut down the perseas at his command. But there stood by and looked on **167** the royal wife and queen. *And* a splinter flew off and entered the queen's mouth. *Then she* **168** felt that she had conceived. (*But she was happy*) because she now had **169** all that she desired.

Some time after this she **170** gave birth to a male child, and the people came to tell his majesty: "There has been born **171** to you a male child." *But the king* gave the child nurses and waiting-women, and the people **172** rejoiced in all the land. The king celebrated a holiday and gave the **173** child a name. His majesty loved him so much from this time, that he made him **174** a prince of Nubia. *Soon thereafter* his majesty made him **175** governor over the entire country. *After he had been for many* **176** *years* governor over the entire country his majesty flew up to heaven.

Then (Bataw) 177 said: "Let there be brought to me the great chiefs of his majesty, and I will explain all the matters **178** relating to my transformation." After that, when his wife had been brought, he laid his charges against her before the chiefs, who judged between them. **179** Then there was brought to him his older brother, and he made him governor over the entire land. But he remained king of Egypt for thirty years. **180** Then he departed this life and met his older brother on the day when he cast anchor in heaven.

* *

The story is finished to the entire **181** satisfaction of the scribe of the treasury Qagabu, of the royal treasury, and of the scribe Hora, and of the scribe Meremapt. **182** It was copied by the scribe Annana, the head librarian. Now, whatever (good or bad) any one may say of this story, **183** may Thoth either bless or curse him.

* *

184 [The owner of this papyrus is] the fan-bearer at the king's right hand, the governor, the royal scribe, the commander of the infantry, the oldest prince, Setimerptah.

* *

185 The fan-bearer at the king's right hand, the royal scribe, the commander of the infantry, the oldest prince, (Setimerptah).

* *

| | |
|----------------------------------|-----------|
| 186 Large loaves of bread | 17. |
| 187 Hetep loaves | 50. |
| 188 Temple loaves | 48. |

PART IV.


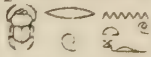








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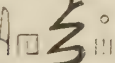
NOTES


ON THE HIERATIC TEXT AND THE HIEROGLYPHIC TRANSCRIPTION.




Line 1. The first Hieratic signs of the papyrus are all plainly legible except the first letter , which is supplied from Pap. Harris 500 Verso pg. 4, l. 1; which see. The other reading  is altogether inadmissible. —  and



. — The transcription of these signs presents some difficulty though their pronunciation **mer** is established. The sign  below the  in this line must be  (cf. l. 42 and 63), although the original shows a distinct  in l. 30. The upper sign occurs also in other words in this papyrus; thus in l. 85 (**mer** "to kill") and l. 118, a variant of the preceding. The Hieroglyphic word for "mother" was always


written with the sign of the vulture (). But at the same time we find in Papyrus Bûlâk XVII, line 56, a word written


ten , **ahem**, which corresponds to the Ptolemaic



, **ahemt**. From this we should infer that both







 and  ought to be transcribed by . But in line 85 of our papyrus these two Hieratic signs appear side by side in two words having the same meaning. The question now arises: are both signs only different forms of the Hieroglyphic vulture? and, if this is the case, why does our scribe employ two different forms in the same line? Prof. Pleyte, in his "Catalogue raisonné de types égyptiens hiératiques"





(Leide 1865), transcribes the  by  in the word for




"chief, overseer," **mer**, where the Hieroglyphic has a 





or . It looks very much as if the first form had grown out of the second to facilitate writing. But in many cases







in our papyrus we can not substitute a  for ; for in-




stance in lines 39, 42, 57, and 86 (in the case of , **tem**, whose complement is  according to lines 43 and 82); in lines 73 and 96 (in the case of , **shom**, which is also followed by an  only); and perhaps also in lines 38, 81, and 149 (in the case of , **sekhmer**, which could, however, also have a  as complement). Taking all this into account,







it will be best to transcribe  by  and  by . —



 is a ligature consisting of the signs  and . It is thus written separately in Papyrus Harris 500 Verso pg. 4 l. 2, 4, 6, 8, 9, &c.; also very plainly in Papyrus Abbott







pg. 1 l. 6. The Hieroglyphic is  , **pa**. —  is a ligature for the Hieroglyphic , **ba**. Without this small







line the Hieratic figure is . — The **ç** in the name of Batau is the Hieroglyphic , **t**. It is frequently written  (cf. l. 2, 88, 89, 122, 133 and 180), and simply  (cf. l. 22, 73, 84, 91, 104, 125, and 142: in l. 50, 77, 115, and 143 it resembles a small line). — The missing signs of  , **khari**, occurring twice in this line, are supplied from l. 14, 16, &c.






Line 2.   : supplied from the context; cf. l. 12






and 19. — . The Hieroglyphic equivalent for this would be , **her**, but the exact transcription is . The horizontal line below the first sign is an , which is sometimes written in full as  (cf. l. 40 and 100 of our papyrus and Pap. Berlin 1425 l. 23, 44, 51, 56, 59, 64; Pap. Bûlâk XVII l. 8, 9, 31) or else abbreviated into a  (cf. Pap. Berlin 1425 l. 35; Pap. Bûlâk XVII l. 16). With reference to the vertical line after this sign, see Lemm, "Studien zum












Ritualbuche des Ammondienstes" pg. 15. —  is a ligature for , **ut** (cf. l. 5, 34, 46, 76, 86, 107, 115, 136, 173, 180).








— The  before   is supplied from l. 3. —  is a ligature for  or the usual Hieroglyphic .








Line 3.     . Traces of the  can still be seen in the original. The other missing signs are supplied from l. 2. — We always transcribe the determina-




tive  by  and  or  by , although the latter is the more usual equivalent for both Hieratic forms.





—     . The missing signs are supplied from the context.












Line 4.  is supplied from l. 33. —     is only a conjecture. Griffith, in the "Proceedings of the Society of Biblical Archæology," 1889, pg. 163 and 164, thinks he can distinguish in the original      , and translates: "Behold the [essence? strength?] of a god was in him." — The other missing signs are supplied from the context.





Line 5.   . Supplied from l. 2, 9, 34. — The  in the first    either was omitted by the scribe

or else it is worn away on the papyrus. —  is a ligature for ; cf. l. 30. The signs are written separately in l. 2, 38, 39, 42, 47, 63, 79, 89, 108. — The  is supplied from l. 33, 47, 89, 124. —     is supplied from the context; cf. l. 13, 106, 120.





Line 6.   . The signs are distinctly visible although some portions of them are worn away; cf. l. 164 and















Pap. Bûlik XVII l. 72. —     is supplied from the context; cf. l. 33, 37, 122, 123. Into this place a fragment of the papyrus has been incorrectly fitted. It should have















been moved up one line, and then furnishes one  for    in l. 5 and the   before   in l. 6. —   







    is supplied from the context and portions of













the Hieratic signs still legible. — There is only a slight







difference between  () and  (), the former being the determinative after words denoting "sitting, resting" (cf. l. 20, 41, 75, 83, 85, 114, 124, 130, 135, 138, 145, 159, 172), while the latter is the determinative after words denoting "weakness, illness" (cf. l. 68, 126).





Line 7.  . From the context. — The  after   is supplied after the analogy of   in this same line. —    . A conjectural reading. —    is supplied from l. 107.

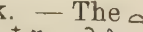








Line 8.  . From the context and l. 26, 95, 97. —            . A conjectural reading.







Line 9.  and   . From the context. —  is a ligature for , otherwise written in the usual way.





Line 10. . From the context. —  . From the context; compare the end of the line. —  is a ligature for   (cf. l. 17, 19, 38). —  is a ligature for  (cf. l. 11 & 26 twice, 16 three times, 17, 18). —  is a ligature for , which sign occurs throughout the entire papyrus. —  is a ligature for  (cf. l. 7, 13, 16, 19, 22, 35, 38).











Line 11. The  is here a ligature for  (not as above in l. 2, &c.). —    . Compare Pap. Sallier II, 5, l. 1.

















Line 12.  either was omitted by the scribe or else it is worn away in the papyrus. —  . From the context. — . Supplied from l. 16. Possibly there may have been more signs in this place originally.







Line 13. In the *lacuna* near the middle of this line a fragment of papyrus has been added in the lithographed copy which, however, does not belong here, as the lower portion of it contains some Hieratic characters in red ink. — The  in  is supplied from the context. — The  in  is supplied after the analogy of  in this line. — The   in   is worn away on the papyrus

Line 14.  *   | . From the context and portions of the signs still visible. —    . Worn away on the papyrus and supplied from the context.






Line 15.   . From the context; cf. l. 139. — The   is worn away on the papyrus.

Line 16.     . From the context. — For the  supplied after  see l. 12/13 and 32. —     . A conjectural reading.


Line 17. In the word  the first sign, , although an  in form, must be transcribed by the Hieroglyphic sign , *nezem* or *nem*. The other Hieratic sign is the ligature for ; cf. note on l. 10. —      . From the context. —   . Cf. l. 33. —     . Supplied from the usual phrase.








Line 18.    . A conjectural reading. —    is supplied from the context.












Line 19.      . From the context.






Line 20.  . The original has a  () instead of a  (), perhaps by a mistake of the scribe.









Line 21.  . Cf. l. 19. —  . From the context; cf. Erman in *Zeitschrift für Aegyptische Sprache*, 1884, pg. 33.






















—  . From the context; cf. l. 26.











Line 22.    . Cf. l. 21. —   . The original has   , perhaps by a mistake of the scribe.

Line 24.    . Cf. l. 26. —   . Cf. l. 30, 62, 69 and 82. —       . The Hieratic signs are quite illegible; cf. l. 25. The last signs are supplied from the context.






Line 25.  . From the context. —     . Supplied after the analogy of line 29.




Line 26.  . From the context. —   . Cf. l. 95 and 97. —      . From the context.

Line 27.   . Cf. l. 20, &c. —    . Cf. l. 41, 64, 112 and 173. —  is frequently written without the lower ; thus in l. 39, 64, 117, 118 and 119. In this passage and in l. 35, 41 and 76 there is only a dot or a dash instead, while in line 38 there is a very distinct . This  () is undoubtedly an inaccuracy on the part of the scribe for  () . Pap. Berlin 1425 l. 29 has a  ("bedstead"; made of wood!), while l. 30/31 has a . —     . From the context. —    . Cf. l. 43.

Line 28.   . A conjectural reading. A portion of the last two signs can still be seen. —    . Cf. line 164. —    . From the context; cf. l. 44/45. —  is the Hieratic equivalent of the Hieroglyphic , qemâ;

cf. Pap. Bûlâk XVII l. 4 and 18, also Pap. Berlin I l. 72.








This sign is somewhat similar to  which, however, corresponds to the Hieroglyphic , *shes*. —  or . A conjectural reading; cf. the Bakhtan Stelâ l. 14, 15 and 19, and the Rituale di Leyda. — . From the context.





Line 29.  . The scribe omitted the sign  in front of this word; cf. l. 25 and 128.





Line 31. Traces of the  can still be seen. —  . From the context.





Line 33.    . From the context.










Line 34.  . From the context.

Line 35.       . From the context; cf. l. 7, 23 and 46.





Line 36. The  is somewhat obliterated in the original, but the  in   is quite distinct.











Line 38.    . Cf l. 36 and 54.






Line 39.    . Cf. Pap. Sallier II pg. 5 l. 1 and 8, also *Zeitschrift für Aegyptische Sprache*, 1882, pg. 164.










Line 41.  . Cf. l. 142. The original has a horizontal line above the , just as in l. 63. —   is quite distinct; cf. l. 76. —    . Cf. l. 23.







Line 42.    . From the context and l. 28.





Line 43.    . Cf. l. 29 and 144.




Line 44.       . A conjectural reading. — The  in  ought perhaps to be a , *hez*.






Line 45.  is omitted between    and  by a mistake on the part of the scribe.






Line 51.    . The original has in this passage been tampered with by some meddlesome person who supplied wrong signs in modern ink. —     . Here the same person tried his hand again, but with as poor success as before.

Line 52. The first sign in    is somewhat damaged in the original. It can hardly be    which occurs together with the preceding word in Dämichen, *Historische Inschriften*, I, 4.
















Line 53. In the word   the last sign should have been a  instead of .





Line 54. We follow Erman and read . Others read  and even  (!). Cf. line 142.





Line 55.  is omitted by the scribe between    and .

Line 59.  . In modern ink, but incorrectly spelled. —   . Also written incorrectly in modern ink.



Line 60.  must be transcribed , not simply .




Line 71.   . A mistake of the scribe for    . —    . Usually written     in Hieroglyphic inscriptions.



Line 72.  . Brugsch (*Dict.* pg. 537) reads  . Cf. also Chabas *Voyage* pg. 245 and *Zeitschrift*, 1875, pg. 168.


Line 73.     Cf. Brugsch *Dict.* pg. 1343 and also Chabas *Melanges* II, pg. 226.



Line 76. . A mistake for . Cf. l. 86, 89.









Line 93.  is the Hieroglyphic , *rehâ*. Cf. Pap. Sallier I, 8 l. 1, Pap. Anastasi III, 4 l. 2, Pap. Sallier II, 8 l. 2 and Pap. Anastasi IV, 10 l. 5.

Line 113. The  is omitted before   by a mistake of the scribe.


Line 124. The  in  is here written somewhat differently than usual; cf. l. 155.









Line 125. . Written incorrectly and in modern ink.


Line 127. The Hieratic sign for  looks more like a .




Line 128.    . A mistake of the scribe for    . A transposition of letters.

Line 138.   . Written partly and incorrectly in modern ink.



Line 143. , written in small characters above the line, is a correction of the scribe.

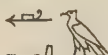
Line 146.  . The   is supplied from the context, while the  is written in modern ink. — . The original reads , perhaps by a mistake on the part of the scribe. — . A wrong sign is added here in modern ink.



Line 147. A portion of the  is added in modern ink.

Line 149.  It is difficult to tell what Hieroglyphic ligature this sign is intended to represent. It looks very much like a , though it may be meant for a . This word seems to be a *ἀπαξλεγόμενον*, or else the scribe has made a mistake somewhere in this passage.


Line 151.  for ; cf. the end of the line.



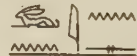
Line 152.  for ; cf. Pap. Harris I, 77, 3.

Line 154. . A mistake for .




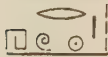
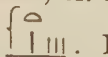
Line 158. The  is omitted after .

Line 161. . A mistake for ; cf. l. 174.

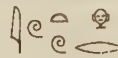

Line 165. . Carelessly written and a number of signs omitted; cf. l. 174.





Line 167. A  is omitted after . —  is supplied from the context.



Line 168. . The original is given here as it is impossible to read this passage.

Line 175. The  is a ligature for  or ; cf. line 167. Here it serves as a determinative; cf. l. 176 and 179. — . From the context. — . From the context.

Line 176.  and . From the context.

Line 178. . From the context. — A portion of  is written in modern ink.

Line 180. . Mistake for . — . Carelessly written for . Cf. Pap. Sallier II, pg. 14 l. 11.

Line 181. . Carelessly written for .

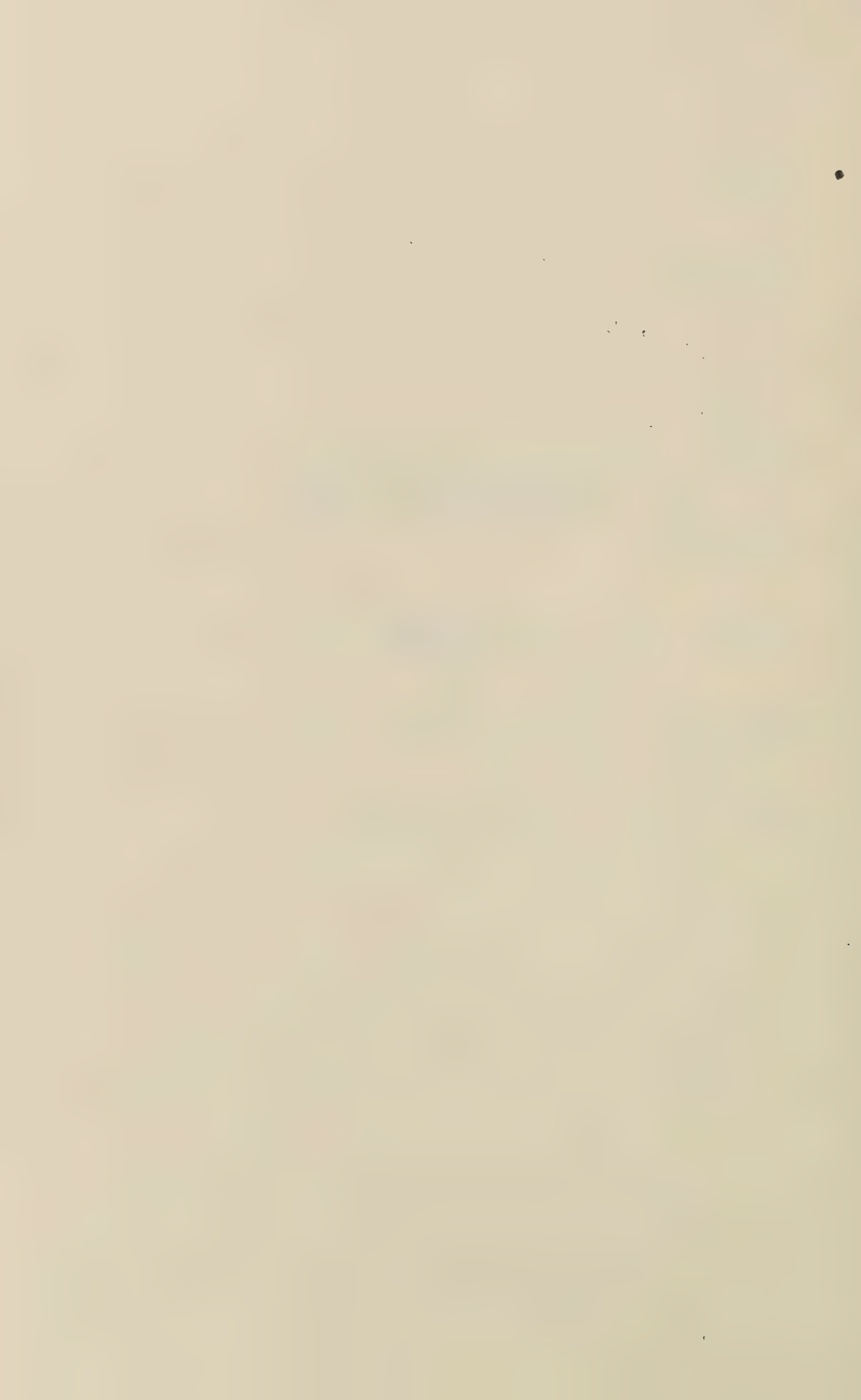
Lines 184 to 188. The *lacunæ* in l. 184 and 185 are supplied from the usual princely titles. Lines 186, 187 and 188 are memoranda of another scribe or priest and have nothing whatever to do with the story or the papyrus.

PART V.




















GLOSSARY.





GLOSSARY.




THE superior numerals (³ &c.) indicate how often the word occurs in that form in the line. The other numbers refer to the lines of the papyrus. An * before a number denotes that the word, or one or more of its Hieratic characters, has been here effaced in the papyrus; a † that it is written in red ink by the Egyptian scribe. The definitions of the Coptic words are given, as is customary, in Latin. Whenever there is no translation given after a Hieroglyphic word the preceding translation must be supplied. The glossary is arranged according to the Hieroglyphic alphabet; viz.




 a,  á,  â,  i,  i, @ or  u,
 û,  b, □ p,  f,  m, ~~~~ n,
 r,  l, □ h,  h, ● kh, | or — s,
 sh, △ q,  k, ▽ g, △ t, = or | th,
 d,  z.

The Coptic alphabet is:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ τ φ χ ψ ω ψ γ δ ρ χ σ τ
 a b g d e z ê th i k l m n x o p r s t u ph kh ps ô sh f kh h j sh ti



 A

   ahtu. Noun, feminine, plural form: *field* 13. The Coptic is ιογι:ιωγε:ειωγε *ager, campus*.

   atep. Verb: *to load, be loaded with, load one's self with* 5, 23, 34, 47. Noun, fem.: *load, burden* 32, 52. ωτη:οτη *ferre, portare*.

   aza. Noun, masc.: *splinter* 167.

 A

  â. Relative: *who* 2, 3, *3, 37, 103; *which, what* 14, 15,

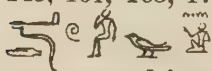
29, 31, 36, 144, 147, 148, '163, '164, 165. Adverb: *as, thus* 21, 25, 42, 43, 57, 121, 134, 160; *when* 130. Interjection: *oh!* 21, 22, 85, 92. *e* *qui; quæ; quod.*



pa à: *that which, what* 102, 148.



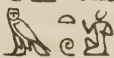
à. Pronoun, first person, sing., masc., suffixed: *I, me, my.* [Not to be confounded with the determinative!] After verbs: 30, '31, *31, 58, 59, '60, 69, '70, '72, '87, 88, 121, 129, 131, '132, 144, '147, 161, 163, 177. After nouns: 31, 62, 87, 181(?). After prepositions: 20, '21, 30, '31, 62, 63, 64, '70, 71, 73, 92, 121, 131, 133, 143, 161, 163, 177. The last two signs of the word



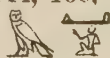
àzedu(nà?), in lines 22 and 61 are strange and inexplicable. They are properly omitted in lines 28 and 90.



tuà: *I, me* 70, 87, 141, 144, 160, 161.



em tuà: *I* *59, 71.



em duà: *with reference to me* '30, '63, 178.



paia: *my (masc.)* 21, 54, 71.



taià: *my (fem.)* 130.



naià: *my (plur.)* 177.



à. Pronoun, first person, sing., fem., suffixed: *I, me, my.* [Not to be confounded with the determinative or the second person, for which see under **t!**]

After verbs: 27, 41, 42, '43, 147. After prepositions: 27, 41, 42, '43, *44, 146, 163.



tuà: *I (fem.)* 26, 29. See also **tut**, under **tu**.



duà: *me* *44.




em duà: *with reference to me* 40 (the second in the line). See also **em dut**, under **em** and **em du**.


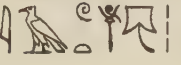
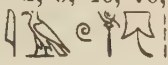



taià: *my (fem.)* 22.




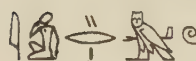

A determinative only in this papyrus. In , line 143,


the last sign seems to have been added by mistake, provided that the passage is correctly transcribed.



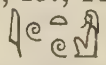
X  **âutu.** Noun, pl.: *cattle, herd* 2, 5, 46, 70, *76.  **âutu:** '34, 86. 
âau(u): 7.


 **ââr(u).** Noun: *fruit, kernel* 123. Groff: *cône de cèdre. epi fructus, cibus, alimentum.*

 **ââ.** Verb: *to wash, clean* 114. $\epsilon\iota\omega : \epsilon\iota\alpha : \iota\omega : \iota\alpha : \iota\omega\iota : \epsilon\iota\alpha\alpha$ lavare, mundare, lotio.


 **âirumâu.** Preposition: *with* 107. In combination with , **em:** *together with* *7.


 **âu.** Auxiliary verb: *to be* 1, *2, *3, *4, 12, *16, 19, 23, 26, 34, 37, '39, 40, 51, 52, 60, 61, 67, 68, 69, 74, 75, 80, 81, 92, 100, 104, 112, 113, 125, '126, 127, 153, 173. With personal pronoun suffixes: 2, 5, *6, *8, *9, 9, *10, 13, 14, 16, *17, '18, '23, 24, '27, 29, '31, '32, *34, 36, '38, 39, '41, 42, '43, 44, '45, '47, 48, '50, '51, '52, 55, 58, 59, '60, 66, '67, '68, '70, 73, '74, '75, '78, 79, 83, 84, 85, 86, 87, 88, '91, 93, 96, 97, '98, 101, 105, 109, 110, 111, 112, 113, 114, 115, 116, '117, '118, 120, '121, '122, '123, '124, *125, '127, '129, 130, 132, 135, '136, 138, '140, '141, 142, 144, 145, '147, 148, '151, 153, 158, '161, 162, '163, 167, 168, 178, '179, 180, 182.



 **âu(u):** *(they) were* 48.  **âutu:** *they were* 20, 95, 98, 102, 107, 109, 114, 115, '131, 135, 137, 149, 151, 155, 166, 170, 171, 172, *178, 178, 179.  **âutu:** *his majesty was* 94, 108, 138, 146, 148, 150, 156, 162, 168, 171, 172, 173. $\circ : \circ\iota : \alpha\iota : \omega : \omega\iota$ *esse.*

 **âu.** Aux. verb: *to be* (variant of the preceding) 2, *3, 49, 55, '56, 62, 63, 74, *76, 76, 82, 84, 85, 89, 95, '96, '103, 106, 120, 125, 128, 129, 139, 145, 148, 152, 154, 175, 180.


With personal pronouns suffixed: 60, 66, '70, 72, 73,




80; 81; 104; 164.  **âu(u):** (*they*) *were* 8.









 **âb.** Noun, masc.: *heart* *16, 22, 23, 26, 169. | Not to be confounded with the determinative of **hâti**, which see. |





  **âbu.** Verb: *to wish, want, desire, like, love* 11, 36, 78, 85, 120.

   **âbu.** Noun, pl.: *panther(s)* 28.    **âbu:** 45.


   **âput.** Verb: *to disclose, manifest, explain* 54, 59, 88, 178. Noun: *disclosure* 43.








   **âputu.** Noun, pl.: *works* 3. ιοπη: ειοπε: ιοπε
ars; opus artificis.








    **âput.** Noun, masc.: *messenger* 101.    
âputu; pl.: *messengers* 100 101.





    **âpedu.** Noun, pl.: *threshold, beams* (?) 164.






|||| **âfd.** Numeral: *four* †120. αϥτε: αϥτοτ: ϥτωοτ: ϥτε:
ϥτοοτ: ϥτοε: ϥτοτ quatuor.









 **âm.** Preposition: *in, with, of, on* (with personal pronouns) 26, 27, 56, 60, 61, 70, 79, 84, 92, 100, 104, 106, 127, '128 (the second of these has the signs transposed by a mistake of the Egyptian scribe), 136, 154, 169, 178. Adverb: *there*. enti . . . âm:
where 68, 130, 141. enti . . . âm
(with the determinative of the preceding word) 131, 135. μα locus. ματ: âματ: εματ ibi.






*    **âmu.** Verb: *to eat* 147.     **âmu(u):**
*7, 9. οτωμ: οτομ: οταμ: οτεμ manducare, cibus.




  **ammâ.** Interjection: *come! let! would that!* 12, 100, 101, 109, 146, 162, 164, 177.   **da**, date, utinam.    **ammâtu:** 147.

 **an.** Conjunctive particle: *but* 80. Lengthened form of the preposition  **en:** *by* 181.  **an** num, si;  **ene** si, an, num.


  **un an:** *then was, were* †14, †22, †28, †33, †44, †45, †53, †57, †61, †69, †79, †83, †84, †91, †92, †93, †97, †105, †106, †107, †127, †128, †134, †144, 156, †158, †159, †162, 165, †167, †169, 169, 174, 176. With personal pronouns suffixed: †18, †20, †21, *†24, †25, †26, †29, †32, †36, †49, †64, †65, †73, †77, †85, †88, †99, †115, 121, †145, †146, *†167.    **un ântu:** *they were, (his majesty) was* †99, †108, †137, †154, †165, †171, †176.




 **an.** Verb: *to bring, fetch* 19, 22, 23, 34, 36, 63, 66, 86, 92, 93, 98, 99, 123, 178, 179.   **ântu:** *to be brought* 102, 105, 171, 177.  **an** adduc;  **en:**  **eine:**  **ine:**  **eini** ducere, ferre, afferre, adducere, transferre, offerre.



  **Anpu.** Proper name; masc.: *Anubis*; the name of the older brother in the papyrus 1, *1, 80, 126, 134.   **[A]npu** (by an oversight on the part of the scribe): 113.  **Anorh** Anubis.


   **Anana.** Proper name; masc.: *Anana*; (*Enna*); the author or copyist of this papyrus and Pap. Anastasi IV, chief librarian under Merenptah I., and living at the time of the kings Ramses II., Merenptah I., and Seti II. (about 1200 B. C.) 182. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 1 l. 1; pg. 7 l. 9; pg. 9 verso l. 3; VI pg. 1 l. 7; pg. 5 l. 6; VII pg. 2 verso l. 3; and pg. 7 l. 5.





wife 83. **epo:epñ ad**, in, apud, contra; **apnoor** invicem; **oprit** custos; **àpex:aleg** servire.



 **arpu**. Noun: *wine* 115. **яp:нлп** vinum. The Greek *ῥπiς*.



   **ahait(u)**. Noun, masc.: *stable* 7, 23, *35, 46, 47, 48, 50. **ore:ore:ari:òri** caula, monasterium.




✕  **ahu**. Noun, fem., pl.: *cows* 49. [For other passages, where the phonetic complement is omitted, see under **qa**.] **are:aren:ere** bos, vacca. In l. 48 only .

 **akh**. Interjection: *what! oh!* *24, 30, 62, 69, 82. **asc** cur, quid; **aw** quis, quinam, qualis, quantus.



 **as**. Interjection: *behold! lo!* 4, 35, 42, 63, 123.  **as-**
tu: *now it happened that* 3, *69. **ic:ic** en, ecce.
Compare the Hebrew  and Arabic .



✕   **as...** Verb: *to offer sacrifice* 149. The determinative of this word seems to be wrong, while the **nan**, preceding it in the text, ought to follow it. The word is a *hapaxlegomenon*.

 **ast**. Noun, fem.: *place* 10, 60, 66, 70, 93, 127, 143, 161, 180.  **ast**: 10.

 **aqer**. Adj. and adv.: *much*.   **er aqer**
aqer: *very much* 12, 29, 68, 85, 97, 107, 136, 139, 144, 146, 148, 149, 173. After adjectives to express the superlative: *very* 11, 17, 82, 98, 102.


 **at**. Noun: *barley* 24. 25. **ewt:wt:wt** hordeum.

  **atef**. Noun, masc.: *father* 1, 30, 42, 63. **ewt:wt**
pater.



  **Aten**. Proper name, masc.: *Aten*, the god of the

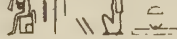
morning sun. 58. This name interchanges with Rà and Rà-Hor-khuti. but denotes especially the *disk* of the sun.



 **âza.** Verb: *to carry off, seize, take away* 23.


*41, 87, 98, 115, 126, 131, 132.  **âzau:** 10. [The last two signs may be a third pers. pl. suffix.]
âioṛe: âioṛi: âioṛi furari, rapere; fur, latro.

— A

 **âa.** Adjective: I. *large, great, grand* 23, *26, *28, 31, 55, 129, 132, 153, 155, and 186.  **âat:** fem.:


*137, 149, 155.  **shepesi ât:** *queen* 108.

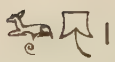
 **âaiu:** pl.: 154 (the first), 177. 


 by a mistake of the scribe for **âaiu:** 154 (the second). [See also under **Per-âa.**]

II. *old, older* 1, *6, 8, *12, 15, 20, 30, 32, 33, 35, 42, 44, 45, 48, 51, 53, 55, 57, 61, 68, 74, 81, 113, 125, 126, 129, 134, 135, 138, 179, 180.

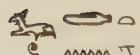
âiaî: âiaîet: âieîi magnificari, crescere, senescere.


 **âûûaiu:** Verb: *to carry off, gather in the harvest, thresh (?)* 3. Compare **oṛoie** agricola.


 **âu(u).** Noun, pl.: *dogs* 75.

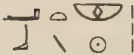
 **âûûru.** Noun, pl.: *conception* 168.



 **âud.** Noun: *side.*  **er âud:** *between* *55. **oṛot: oṛw†** separare; divisio; **oṛte** inter.




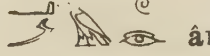
 **âudent.** Noun, masc.: *floor, ground, dust* 52, 71/72, 74. **iten: eitñ** stercus, fîmus.


 **âbt.** Noun, fem.: *women's apartment, harem* 140, 145. **отѣх:отѣх:отѣх:отоп** *purum esse, sanctus, purus, sanctitas.*




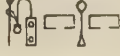
 **âbuu.** Noun, masc., pl.: *workmen, artisans* 166.



 **âbtu.** Noun, fem., pl.: *sacrifices* 137, 149. Compare **отнх:отнх** *sacerdos*; **отѣх** *sanctus.*

 **âmam.** Verb: *to devour, eat, absorb* 67.
 **âmamu:** 125. **отом:отом:**
отам:отем *manducare, consumere; cibus.*

 **â namu.** Verb: *to learn, know* 65, 73, 142, 160, 168.
 **âmamu:** 136.
 **â namu:** 177.  **âma[m]u**
 (by a mistake of the scribe): 71. **ем:еме:ем:им**
scire, intelligere, cognoscere.

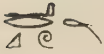
 **ân.** Verb: *to return.* Adv.: *again* 31, 72, 81, 105, 122, 130. **он** *rursus, iterum, etiam.*

 **ân.** Noun, masc.: *scribe, writer* 181, 182, 184, 185. 
 **ânu:** pl.: 99.  **ân per-hez:** *scribe of the treasury* 181. [See also under **sekhau.**]

 **ânkḥ.** In the phrase  **ânkḥ uza sneb** *life! strength! health! or may he live in strength and health!* — the constant and reverential expression after the name or the mention of a *living* Pharaoh. Noun: *life* 93, 94, 95, 96, 98, 99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, 146, 149, 150, 152, 153, 154, 155, 156, 158, 159, 160, 162, 165, 166, 170, 173, 174, 176, 177, 181.



ânkḥ. [Same as the preceding.] Noun: *life* 43, *180.
Adj: *alive, living* 144, 160. Verb: *to live* 72, 141, 143.
𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏 vivere; vita.



ârqu. Verb: *to swear* 65, 146, 163. 𓂏𓂏𓂏 jurare



âḥâ. Verb: *to come, arise* 20, *27; *to stand, remain, tarry* 45, 48, 51, 68, 70, 73, 97, 127, 140, 162, 166, 180.
Adv.: *well, then* 40, 54, 58. 𓂏𓂏𓂏 stare; 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏 ita, etiam, imo.



âḥân. Adv.: *lo, then* 90, 102. 𓂏𓂏𓂏: 𓂏𓂏𓂏 ecce.



âsh. Verb: *to call, say* 58, 69. 𓂏𓂏𓂏 𓂏𓂏𓂏 𓂏𓂏𓂏 **âshu:** pl.: 92. 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏 clamare, invocare, legere.



âsh. Noun, masc.: *acacia* 70, *71, 74, 75, 76, 77, 88, 90, *92, 101, 104, 109, 110, 111, 113, 117, 119, 122, 143. 𓂏𓂏𓂏 𓂏𓂏𓂏 𓂏𓂏𓂏 **âshu:** pl.: 60.



âq. Noun: *middle, centre.* 𓂏𓂏𓂏 𓂏𓂏𓂏 **er âq:** *in the midst of, opposite* 97. Compare 𓂏𓂏: 𓂏𓂏: 𓂏𓂏 ponere.



âq. Verb: *to enter, penetrate* 23, 46, 48, 50, 91, 113, 117, 140. 𓂏𓂏𓂏 **âq** (by a mistake of the scribe): 167.



âqu. Noun, masc., pl.: *bread* *8, 9, 186, 187, 188. 𓂏𓂏𓂏: 𓂏𓂏𓂏: 𓂏𓂏𓂏 panis.











âdu. Noun: *grease, fat* 36. 𓂏𓂏𓂏: 𓂏𓂏𓂏 pinguedo.







âzedu. Noun, masc.: *young man* 28. 𓂏𓂏𓂏 𓂏𓂏𓂏 **âzedu** (the last two signs are perhaps a








mistake of the scribe): 22, 61.


fem.: *young woman* 90. Compare  **âzedu**.
 cresse, adolescere, adultus fieri.




   **âzau**. Noun, masc.: *criminal, scoundrel, villain* *38, 54.    **âzau(u)**: pl.: 36.  **âzi** deceptor, injustus.







 **i**

  **iuit** [? others read **âit**, **nait**]. Verb: *to come* *5, *13, 44, 46, 48, 62, 70, 72, 84, *103, 106, 120.  **iut** [?]: 41, 76.  **iu** [?]: *to be finished* *†180. **ei**: *venire, ire*.


   **imâ**: Noun, masc.: *river* 91/92.   
imât: 86, 90, 93. **iam**: **iom** mare. Cf. Heb. .


 or **U**

or  **u**. I. Sign of the plural. II. Perhaps third pers. pl. suffix *they, them* in 6 (**âru-u**), 6 (**ûaḥu**), 8 (**âu-u**), 8 (**ûaḥu**), 48 (**âu-u**), 160 (**shâdu**), 164 (**âru-u**), 177 (**âmamu**).  **u**: 10 (**âzau**), 35 (**setertu**). In 27 it is undoubtedly the first pers. pl. suffix; cf. **seter[t]nu** in 41 and 64. Cf. the pronomial suffix **or** "eos." [This sign must not be confounded with the numeral , for which see under **khemet**.]

 **uâ**. Adj. (with genitive introduced by  **en** or  **âm**): indefinite article *a*; *one* *1, 23, 31, 40, 55, 5, 66, *69, 72, 73, 76, 77, 79, 82, 85, 92, 100, 104, 114, *123, 128, 150, 152, 159, 167, 170, 171.  **uâ**: *one person* 56, 129.  **uâ** *alone* 83.  **uâ**:

← 12 ← 12




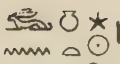

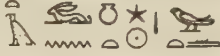
←Ω² 

31



— solve

← 102

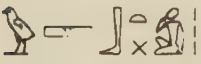
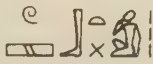

the Assyrian  *imnu* "right hand." [The first Hieroglyphic sign is not read *ament(i)* in this word.]

 **unnet.** Noun, fem.: *hour* *27, 41, 64, 173. 
 **em ta unnet sberaut:** *instantly*
 112. *σρνον* hora.

 **unkhu.** Verb: *to put on, dress* 42.

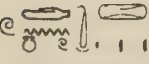
 **ukhakh.** Verb: *to seek, look for* 119, 120, '122.
 **ukhakh:** '72, 101.


 **usemu.** Noun: *gold-metal* 157. Cf. Brugsch, *Hieroglyphisch-demotisches Wörterbuch*, V, pg. 336 ff.



 **ushebtu.** Verb: *to declare* 81. 
ushebtu: *to ask* 131.  **ushebt** (misspelled?): *to answer* 72. *σρωυη:σρωυγ* respondere.

 **utu.** Noun: *crown, garland, wreath* 157.



 **uthu.** Noun: *table* 146, 162.

 **udennu.** Noun, pl.: *offerings, libation* 149/150, 156. *σρωτη:σρωτην:σρωτην* libare; libatio.


 **uzefau.** Noun: *delay* 21. *σρωγ:σρωγ* vacare, otiosus esse, deficere.

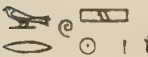
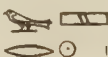
 **uza.** Noun: *strength, prosperity*. In the phrase  **ankh uza snob life! strength! health!** — the constant and reverential expression after the name or the mention of a *living* Pharaoh 93, 94, '95, 96, 98, '99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, '146,

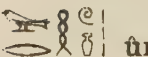
149, 150, 152, 153, 154, '155, 156, '158, 159, 160, '162, 165, 166, 170, 173, 174, 176, 177, 181. **οτοχ:οτχαλ:**
οταχι sanum esse; sanus; salus.


 (by a mistake for , the determinative having been taken from the preceding line) **uzai**. Verb: *to depart, start* 180.



 **ûrirutu**. Noun, pl.: *chariot* 157.

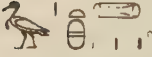

 **ûrush**. Noun: *time* 76, 122.  **ûrsh**.
 85. **ροοτϣ:λαοτϣ:ραοτϣ:ρωοτϣ** curare; cura.




 **ûrhu**. Verb: *to strew, besmear* 74.


 **ûh**. Verb: *to place, put* 6, 8, 52, 71, 74, 86, 87, 93;
to spare 104. **ορωρ:οταρ:οτερ** ponere, addere.



 **ba**. Noun: *soul, person* 31.

 **Batau**. Proper name, masc.: *Batau*; the name of the younger brother in the papyrus 1, 80, 82, 89, 104, 113, 125, 128, 134, 142, 160. 
Batau: 111.

 **bâat**. Noun: *wonder, astonishment, prodigy*
 132.  **bâaiu**: pl.: 155. 
buâaitu: pl.: 137. Compare μετῆν ecstasis.

 **bân**. Adj.: *bad, wicked* 29, 44, 69. **ῥων:ῥωνι** malus.



pa. Definite article, masc. sing.: *the* '1, 10, 19, '22, '28, 30, 35, 36, 45, 46, 47, 48, 49, 50, 51, 52, 53, '54, 55, '59, 58, '59, '60, 61, '65, '67, 70, '71, 73, 74, 75, 76, 77, 82, 84, 86, 88, '90, 91, '92, '93, 96, 98, 100, '101, 104, 107, 108, 109, 110, 111, '113, '117, 119, 122, '126, 130, 133, 134, 137, 139, 143, 144, '150, 152, 153, '155, 156, 157, 160, 172, 175, 182. **nu:ne:n:ϕ** art. def.



pa un: *for, if, because* 13, 14, 21, 44, 59, 70, 87, 131, 132, 148.



pa enti: *who, what* 22, 54, 68, 70, 96, 130, 131, 135, 147, 163, 169, 182.



pa enti . . . âm: *where* 140.



pa â: *that which, what* 102, 148.



pa tem: *without* 57.



pai. Demons. pronoun: *this* *27, 31, 44, 123, 147, 164, '182.



paiâ. Poss. pron., I. masc. sing.: *my* 21, 54, 71.




paik. Poss. pron., II. masc. sing.: *your* 37, 40, 42, 48, '62, '66, 68 (by mistake for **paif**), 69, 70, 80, 132, 133.



pait. Poss. pron., II. fem. sing.: *your* 30, 42.







paif. Poss. pron., III. masc. sing.: *his* *2, *3, *4, *5, 5, *6, 7, 8, 12, *14, 15, *18, 19, 20, 23, 32, 33, *33, 34, 35, '38, 39 (by mistake for **pais**et), 39, 44, '45, '46, 47, 49, 50, *51, 51, 52, '53, 55, '57, 61, 68, 69, '74, '75, 78, 85, 89, 113, 115, '117, 118, '119, 123, 124, 125, 126, 127, '128, 129, 134, 135, '138, '179, 180.

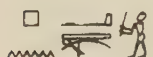


 **paiset.** Poss. pron., III. fem. sing.: *her* '37, 39 (where only *iset*), 40, 48, 90, 91, 108/109, 145; *its* 79.



 **paisen.** Poss. pron., III. pl.: *their* 17, 33, 35.




 **paut.** Noun, fem.: *cycle of nine gods* 78, 79, 80.

 **pu.** Auxiliary verb: *to be* 74, 78, 90.  **pe:** †180. Cf. **ne esse.**  **bupu:** *not* 39, 40.



 **puî.** Verb: *to fly* 167, 176.

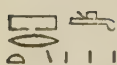

 **penâ.** Verb: *to turn around, pervert, lie* 64. Cf.  **vertit se.**  **ḥḳwne: ḥḳwne: ḥḳwne** mutare.


 **per.** Noun, masc.: *house* 1, 5, 34, 38, 39, 69, '74, 78, 85, 90, 91, 113.  **suten per:** *royal palace* 158. Compare **ne:ḥ** in names of cities.

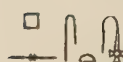
 **Per-âa.** Noun, masc: *Pharaoh* (literally *Great House*): 93, 94, '95, 96, 98, '99, 132, 139, 143, 149, 153, 160, 166, 181.  **Per-âa:** 158. Cf. Hebrew .


 **per-ḥez.** Noun: *treasury* '181.

 **per.** Verb: *to come out, go forth, issue* 24, 31, 78, 86, 90, 145, '158.  **perthâ:** participial form, fem.: 13. **neipe: nipe: nḥpe: ḥḳwri** oriri.


 **pert.** Noun: *grain* 14, 19, 20, 23, 41, 63. **ḥḳpa:** **ḥḳpe** granum; **nipe** germinatio. Cf.  **fructus.**

 **pēḥti** (the second Δ is perhaps a mistake of the scribe). Noun: *strength* 25. $\Delta\mu\alpha\rho\tau\epsilon:\Delta\mu\alpha\rho\iota:\epsilon\mu\alpha\rho\iota:$
 $\Delta\mu\epsilon\rho\iota$ robur, fortitudo, dominatio, potestas.

 **pesset**. Verb: *to bake* 8. $\pi\iota\varsigma\epsilon:\pi\omicron\varsigma\epsilon:\psi\alpha\varsigma:\psi\epsilon\varsigma:$
 $\psi\iota\varsigma\iota:\psi\omicron\varsigma\iota$ coquere, urere.

 **pesed** (the last two determinatives are added by a mistake of the scribe). Noun: *back* 130, 135.

 **pet**. Noun, fem.: *heaven* 176. $\pi\epsilon:\pi\eta:\psi\epsilon$ cælum.

 **ptera**. Verb: *to see, view* 26, 51, 61, 84, 90, 118, 136, 158, 156. Interj.: *behold!* 43 44, 64, 81, 129, 141, 143/144. Cf. the Hebrew רָאָה interpretari somnium.

F

f. III. pers. masc. sing. suffix:


I. After verbs: *he, him, it* 2, 5, 6, 8, *9, 9, '23, 24, 26, '31, '32, *34, '38, '41, '43, '44, '45, '47, '50, '51, '52, 55, '57, '65, 66, '67, '68, 70, 71, '72, 73, '74, '75, 76, '78, 86, 93, 96, 97, '98, 101, 104, 109, 112, 113, 114, 115, 116, '117, '118, '120, 121, '122, '123, '124, 125, '127, 129, 134, 135, '133, '133, 139, '140, 141, 142, '147, 148, '151, 158, '163, 167, 173, 175, 178, '179, 180, 182.


II. After substantives and compound prepositions: *his; him* 4, 11, 23, *26, '39, 43, 45, 49, 51, '53, 55, 57, 59, 67, '68, '74, '76, 77, 79, 85, '88, 96, 102, 103, 104, 105, '107, 109, 114, 120, 121, '125, 126, 127, 133, 135, 136, 137, 139, 145, '146, 150, 151, 152, 154, '155, '156, 159, '162, 165, 170, 172, '173, 174, '176, 176, 177, 179.

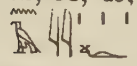
III. After simple prepositions and particles: *he; him* 2, 3, 4, *4, 9, 10, 12, '14, 15, '18, '20, 21, 24, *124, 25, '27, 29, '29, 32, '32, 40, '42, 43, 44, '49, 58, '64, '65, 68, 69, '73, '74, 76, '77, 77, '78, 79, 81, 82, 83, '85,


88, †88, 97, 98, 114, 115, †115, 119, 120, '121, 123, 124, '127, '136, 137, 138, 142, †145, 148, 149, 152, 171, 173, 178, 179, 183.

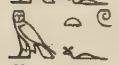
IV. In combination:

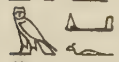
 **paif.** Poss. pron., III. masc. sing.: *his* *2, *3, *4, *5, 5, *6, 7, 8, 12, *14, 15, *18, 19, 20, 23, 32, 33, *33, 34, 35, *38, 39 (by mistake for **païset**), 39, 44, '45, '46, 47, 49, 50, *51, 51, 52, 53, 55, 57, 61, 68, 69, '74, '75, 78, 85, 89, 113, 115, '117, 118, '119, 123, 124, 125, 126, 127, '128, 129, 134, 135, '138, '179, 180.

 **taif.** Poss. pron., III. fem. sing.: *her* *7, 32, 38, 49, 52, 65, 75, 76, 81, 159, 178.

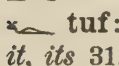
 **naif.** Poss. pron., III. pl.: *his; its* 2, *5, 7, *9, 9, '34, 46, '116.

 **em entuf:** *he* 2, *3, 3, *3, 30; *it* †1.


 **em tuf:** *he* 5, 6, '7, *7, 8, 9, '10, 34, 71, 73, 157.


 **em duf:** *with reference to him* 2, *25, 65, 87.


 **em dutuf:** *with reference to him* 97.


 **tuf:** *him, himself, his* 34, 116, 138, 174, 179, 180; *it, its* 31, 45, 72, 91, 127, 171.

This suffix is in Coptic **qj** and in Hebrew **י**.

 **fi.** Archaic form of the preceding suffix: *him, his* 35, 55.

 **fa.** Verb: *to load, carry* 32, 116, 132, 138. Also in the phrase: *to take to one's heels, run* 52, 91. Coptic **qai:hai:hui:qi:hi:qit:hut** *ferre, portare, tollere*.

 **fet.** Verb: *to despair* 72. Cf. **qox** *repudiare*. In his *Wörterbuch* II, 537 Brugsch transcribes this word



 **fi**, but corrects this in VI, 498.






em. Preposition: *in, on* *2, 3, 4, *6, *7, 9, *10, 18, 22, 26, 28, '30, 35, 37, '39, 42, 44, 45, '46, *51, 60, '63, 64, 65, 70, '75, 76, 77, 83, 84, 85, 88, 93, 94, 95, 98, 100, 106, 107, 112, 119, 121, 122, 124, 125, 126, 129, 130, 133, 134, 137, 138, 139, 140, 149, 151, 155, 156, 157, 169, 172, '173, +176, 177, 179, 181, 182; *from, out of, of* 19, 31, 78, 92, 158; *to, into* 129, 132, 144, 145, 153, 155, 161, 164, 167; *according to* 5, 38, 47, 89; *with* *6, 24, 34, 62, 66, 78, 132, 138; *as* 176, 179. Also in 37 (by mistake for **em zed**), 40 (before **nimâ**), 136 (added by mistake before **âmesf**).








In combination with prepositions.

     **em âirumâu:** *together with* *7.

  **em beh:** *before, in front of* 6, 8, 59, 86, 178.

   **em khet:** *after, when* +4, +15, +17, +33, 44, +60, +75, +89, +102, +112, +121, +133, +140, +161, +174;




   **em khet:** +8, +76, +156, *+165, +169, +175;

   **em khet:** +124;    **em khet:** 6; 



● **em khet:** +149.

  **em sa:** *after, behind* 2, *5, 9, 34, 53, 62, 91, 158; *on account of* 97.

  **em ter:** *on account of* 68;    **em**



teru: *since, when, because* 63;    **em terci:** *when* 118, 142.



In combination with verbs.



  **em zed:** *in saying, namely* 19, 25, 29, 58, 61, 65, 69, 92, 95, 141, 146, 163.



In combination with pronouns.



  **em entuf:** *he* 2, *3, 3, *3, 30; *it* †1.

  **em entek:** *thou, you* 54, 142.



  **em tuà:** *I* *59, 71.

  **em tuk:** *you* 13, 22, 69, *72, 130, 131, 133.



  **em tuf:** *he* 5, 6, *7, *7, 8, 9, *10, 34, 71, 73, 157.



  **em tutu:** *there is, he is, they are* 73, 109, 132, 164.

  **em du:** *with reference to, to* 61, 94, 128
(where by mistake   **em du em**), 159.



  **em duà:** *with reference to me* *30, *63, 178.




  **em duà:** *with reference to me* (fem.) 40 (sec.).





  **em dut:** *with reference to you* (fem.) 40 (first).

  **em duk:** *with reference to you* 42, 59, 73.

  **em duf:** *with reference to him* 2, *25, 65, 87.


  **em dutuf:** *with reference to it* 97.

   **em dusset:** *with reference to her* 29, 108, 141, 146, 162.

    **em dussen:** *with reference to them* 95.

In combination with adverbs.

  **em mâtî:** *likewise* 13, 50, 105, 116.  




 **em rupu:** *or* 69.




In combination with nouns.





  **em ment:** *daily* *8, *26, 95, 97.  





em râ: *truly* 62, 118, 141, 144.








dûau: *in the morning, now* *14, 121.



 *   **em**





 **mu.** Noun: *part, side.* In composition:  **er**
mu. Prep.: *at the side of, near* 90, 155.  **er**
mu: 152.

  **maâ.** Verb: *to kill, sacrifice* 150.   **maât:**
 151.


   **maâtu.** Noun: *right, truth* 54, 59.  **justi-**
ficari; me: mni veritas.

 **mâ.** Adj. and adv.: *like, as* *28, 36, 45, 127. In com-
 position:    **mâ qedenu:** *like* 87.  
 **mâ sekheru** *in the condition of, as* 2. —
mai æqualis; qualitas.





  **em âr.** Interj.: *do not* 31, 73, 86. Cf. Copt. **μερε**
 prefix of negative verbs.




  **mâti** (or **mâtet**). Adv.: *likewise.* In composition:
  **em mâti:** *likewise* 13, 50, 105, 116.

 **mâ.** Prep.: *with* 88.

  **mââi.** Interj.: *come!* 27, 41, 64. **αμοτ:αμοτε:**
αμη veni!

   **mâkherât.** Noun, masc.: *store-house, bin,*
crib 22.

   **mâshâu.** Verb: *to march, journey* 116. Cf.
 **моши:мооши:мооше** *ire, ambulare; via.*

  **mâk.** Adv.: *now* 29.    **mâkuâ (?)**:
see, now 48.



mâten(t) or her(t). Noun, masc.: *way, road, path* 22.
 MWIT : MOET via.







mu. Noun, masc.: *water* 39, 55, 67, 72, 98, 124, 125
 (with plural article), 126; *essence, matter* 100. Cf.
 𓂏, 𓂐, 𓂑. MOT : MAT : MOWT : MOOT aqua.






menâut. Noun: *landing-place*. In the
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emapt; a scribe 181. He is also mentioned in Pap. Anastasi IV pg. 9 verso l. 4 as *Merapt*.

  **mut** (or **mert**). Verb: *to kill, die* 43, 85, 112.





  **mer** *dead* 118.   **mer** *killing* 85.





𓄿𓂏 mors; 𓄿𓂏𓂏 occidere; 𓄿𓂏𓂏𓂏 mori. Cf. מוּת in Hebrew, 𐎢𐎠𐎢𐎡 in Assyrian, م in Arabic; and the Indo-Germanic languages: Sanscrit *mṛ*, Persian مردن, Greek μορτός and βροτός, Latin *mors*, German *Mord*, our *murder*.



  **mert** or **mut**. Noun, fem.: *mother* 1, 30, 63. 

 **mer** 42. 𓄿𓂏𓂏𓂏𓂏𓂏 mater. Cf. Sanscrit *mātr*, Greek μήτηρ, Latin *mater*, German *Mutter*, our *mother*.




𓄿𓂏𓂏 **meh**. Verb: *to fill* 78; *to begin* *12, 14, 16, 32; *to be full of* 56; *to wear* 157; *to be enamored of* 27, 92. 𓄿𓂏𓂏𓂏𓂏𓂏 implere, plenum esse.

  **mes**. Noun: *child, son* *59.   **mesu**: *the young* (of animals) 11. 𓄿𓂏𓂏 infans.



   **mesiu**. Verb: *to bring forth, bear* 170. 





  **mesitu**: *to be brought forth* 170. 𓄿𓂏𓂏 gignere.




𓄿𓂏𓂏𓂏 **mesu** (or **māsu**). Noun, fem.: *liver* 147. Compare 𓄿𓂏𓂏𓂏𓂏𓂏 pectus.

   **mesu**. Noun, masc., pl.: *crocodiles* 56, 68. 𓄿𓂏𓂏𓂏𓂏𓂏 crocodilus.

  **em tu**. In combination with pronouns:   





 Cf. page 139, under .

  **em du.** *with reference to, to.* Also in combination with pronouns:  Cf. page 139, under .

  **em du.** Negative: *not.*  **em duit:** 21, *22, 72.

~~~~~ N





~~~~~ **en.** Prep.: *for, to, from* 2, 3, 18, 21, 22, 27, \*27, \*28, 41, 43, 57, 64, 69, 70, 82, 83, 107, 123, 131, 133, '136, 137, 144, 147, 148, 149, 152, 156, 173, 177; *as* 79; *by* 14, 25, '36, 38, 42, 43, 65, 74, 90, 143, 144, \*146, 448, 163, 182.


~~~~~    **en ha:** *behind* 45, 51. 19, 27, 63, 102. Before : 12,


Sign of the genitive: '1, 2, 6, †8, 11, †12, *†15, 20, 23, 26, 28, 30, 31, †33, 34, 35, *42, 47, 50, 51, 55, 56, 57, 59, †60, '63, '66, '69, 71, †72, '72, '73, 74, 75, '76, 78, 79, '80, 82, 86, 87, 93, '94, 95, 96, 99, '100, 106, 108, 111, †112, 113, '114, 115, 117, 119, †120, †121, '123, 124, 126, 127, 129, †134, 146, 147, 149, †149, '150, '152, 153, '155, 157, 159, 160, 162, 166, '167, 170, 171, 174, 175, 177, 179, '180, '181, 182, *184, 185, 188.




After verbs to introduce the subject: *4, 21, 29, 32, 44, 68, '74, 77, '78, 92, 97, 120, 121, 133, 148, , and 127.










After verbs of speaking, giving, &c. to introduce the object: *to* 9, 10, 12, 14, 15, '20, 21, '24, 25, 27, 29, '31, 37, '40, 41, '42, '43, 48, 53, 58, 64, 69, 72, 73, 79, 81, 82, 86, 88, 92, '98, 99, 102, 103, 104, 106, 109, 114, 115, 121, 128, 132, 134, 138, '142, '146, 147, 148, 154, 156, 162, '163, 170, '171, 178, 179, 183.




By mistake in the word     **âzedu:** 22, 61.


 **neb.** Noun: *gold* 132, 138. **ⲛⲟⲩⲏⲃ:** ⲛⲟⲩⲥ *aurum.*



 **hez:** *silver* (literally: *white gold*) 132, 138.

 **nebd.** Noun, fem.: *tress of hair; toilet* 20.  
nebd: 92, 94, 97, 99. Cf. **ⲛⲟⲩⲏⲃⲧ** *plectere.*






 **nefer.** Adj.: *good, beautiful* 4, *4, 10, 11, 69, 78, 83, 102, 106, 129, 131, 145, 146, 180.   **nefer:** (the determinative from the preceding or following word): 54, 162, 172.   **neferu:** pl.: *28, 164. 
 **nefert:** fem.: 11.   **neferthâ:** fem.: *13. **ⲛⲟⲩⲥⲣⲉ:** ⲛⲟⲩⲣⲉ: ⲛⲟⲩⲣⲓ: ⲛⲟⲩⲥⲣⲉ: ⲛⲟⲩⲥ *bonus.*





  **nen.** Demons. pron.: *this, these* †4, †18, †75, †77, †89, †103, †140, †156, †161 162, †169, †174, †175. 
 (by mistake of the scribe) **nen:** †165. **ⲛⲁⲓ:** *nei illi.*

 **nen.** Negative: *not* 4, *17, 31, 59, 60, 62, 68, 70, 76, 87, 96, 120, 129, 148. **ⲁⲛ** *haud.* Cf. Heb. **אין**, Pers. **ن** and **نہ**, Greek *νη-*, Latin *non* and *ne*.


  **nennu.** Verb: *to pass the time.* Noun, masc.: *time* 122. **ⲛⲁⲩ:** ⲛⲉⲩ *hora.*



  **nennu.** Verb: *to see* 50, 125. **ⲛⲁⲩ:** ⲛⲉⲩ *videre.*

     **nennuitu.** Verb: *to see to, tend to* 70.

    **nennuit:** *to hurt, harm* 70.


  **nenui.** Noun, masc.: *knife* 45, 49, *51. 66.


  **nenuif** (by mistake): 53.



     **nehamu** Verb: *to rejoice* 133, 137,


172.  **nehamu**: 107, 155.

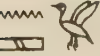
 **en ha**. Prep.: *behind* 45, 51. See page 143.

 **neheb**. Noun: *neck* 151. $\text{na}\bar{\text{q}}\bar{\text{h}} : \text{na}\bar{\text{q}}\bar{\text{h}}\text{e} : \text{na}\bar{\text{q}}\bar{\text{h}}\text{i} : \text{ne}\bar{\text{q}}\bar{\text{h}}\text{e}$ jugum, collum, humerus.

 **nehemu**. Verb: *to ward off, rescue, liberate* 87. $\text{no}\bar{\text{q}}\bar{\text{e}}\text{m} : \text{na}\bar{\text{q}}\bar{\text{e}}\text{m} : \text{no}\bar{\text{q}}\bar{\text{e}}\bar{\text{m}} : \text{ne}\bar{\text{q}}\bar{\text{e}}\bar{\text{m}}$ salvare, liberare.

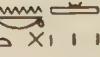
 **neh h**. Adv., preceded by  **er**: *forever* 59. $\text{en}\bar{\text{q}} : \bar{\text{e}}\text{ne}\bar{\text{q}}$ sæculum, unquam.




 **nesi**. Adj.: *belonging to* 100.




 **neshu**. Verb: *to be benumbed, stupified* 125. Cf. $\text{on}\bar{\text{u}}\bar{\text{y}} : \text{on}\bar{\text{u}}\bar{\text{y}} : \text{e}\bar{\text{r}}\text{on}\bar{\text{u}}\bar{\text{y}}$ attonitus esse; stupor.

 **nesbau**. Noun: *hair* 22. See note page 112.

 **neshu**. Noun, masc., pl.: *door-posts or gates* (?) 152.

 **nektu**. Noun, masc., pl.: *things* 69, 71, 73, 131, 148. $\bar{\text{n}}\bar{\text{k}}\bar{\text{a}} : \text{en}\bar{\text{k}}\bar{\text{a}} : \text{en}\bar{\text{x}}\bar{\text{a}}$ aliquid, res, negotium.

 **enti**. Relative: *who* *6, 36, 101, 139; *which, what* *11, 24, 25, *35, 76, 83, 90, 98, 111, 119, 126; *what pertains or belongs to* 3, 5, 38, 47, 89, 120, 124. $\bar{\text{n}}\bar{\text{t}}\bar{\text{e}}$ quod pertinet ad.  $\bar{\text{n}}\bar{\text{t}}\bar{\text{e}}$ **pa enti**: *who* 54, 68, 70, 96, 147, 163, 169; *what* 22, 182.  $\bar{\text{n}}\bar{\text{t}}\bar{\text{e}}$ **pa enti** . . . $\bar{\text{a}}\bar{\text{m}}$: *where* 130, 131, 135, 141.

 **ent** and  **entu** in the words  **em entek**,



em entuf; see page 139.



nuter. Noun, masc.: *god, deity* 146, 163.



nuteru: pl.: 78, 79, 80. ноте: нотѣ: нотѣ deus.



nuter nebt: *godhead, divine essence* (lit.:

all god) 84, 100.



nuter het: *temple* (lit.:

divine house) 188.



nəz. Verb: *to pay homage*. Noun: *homage, subjection* 100. Cf. нѣтъ . нѣтъ beatus.



nezəm. Adj.: *sweet, good, cheerful, glad* 17, 98.

нотѣ: нотѣм dulcis, benignus.

R

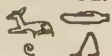


er. Prep.: *to* 5, 9, 10, 13, 16, 21, '32, *33, 38, 60, 68, 69, 70, '74, 93, 96, '101, 103, 104, 106, 108, 111, 117, 120, 131, 133, 135, 143, 160, 161, 176; *on* 52, 71, 125, 127, 155, 157, 180; *into* 23, 46, 48, 67, 72, 113, 117, 124, 140; *from* 73; *about, concerning* 71, 81; *than* (after a comparative) 30, 83, 139. Before verbs: *to, in*

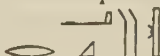
order to '13, 14, *16, 23, 32, *41, '43, 44, 46, 49, 52, 62, 63, 66, '70, 72, 76, 85, 89, 90, 91, 101, 102, 105, 110, 116, 119, 122, 148, 158. Between auxiliary and verb to denote the future tense: 31, '60, 70, '147, 163. Cf.

ε: epo- ad, ab, &c.

In composition:



er âud: *between* '55.



er âq: *opposite,*

in the midst of 97.



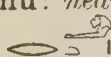
er bunuru:

outside of 86.





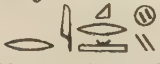
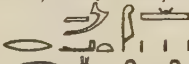
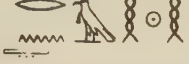


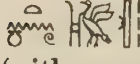
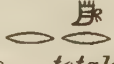
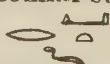
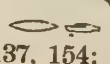
er mu: *near, by the side of* 90,



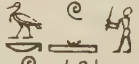
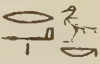
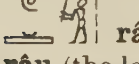
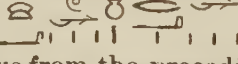
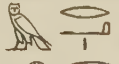

155. er mu: 152.







er hât: *before, in*

front of 11, 35, 39, 48, 49, 91; *on account of* 80.

 **er hená:** *together with* 145.  **her**
er: *in* 111.  **er áqer áqer:** *very* 11,
 *12, 17, 29, 68, 82, 85, 97, 98, 102, 107, 136, 139, 144,
 146, 148, 149, 173.  **er maátu:** *cor-*
rectly, rightly 54.  **er neheh:** *for-*
ever 59.  **er hez ta:** *in the morning*
(lit.: when the earth was illumined) 58, 135. 
 **er tennu:** *each* 5.  **er ter**
(with pronomial suffixes): all (lit.: in . . totality) *15,
 139.  **er dut:** *in order to* 9, 35, 46, 108,
 150.  **er zed:** *saying; now; namely* 54,
 71, 73, 137, 154; *in order to say* 103, 104, 170.


 **râ.** Noun: *work*. **pa** *facere*. In combination: 
 **râ baku:** *labor, handiwork* 33. 
 **râ baku:** 17.  **khâu nu**
râu (the last determinative from the preceding word):
tools, implements 116.  **em râ:** *in truth,*
surely 62, 118, 141, 144.  **kher râ:** *truly,*
in truth 73.


 **râ.** [But *haru* in l. 165.] Noun, masc.: *sun, day*. Cf.
pa:pe sol. In composition:  **râ neb:** *daily* *5,
 38, 47, 89, 124.



 **Râ.** Proper name, masc.: *Râ, the sun-god* 54, 55. In com-
 bination:  **Râ-Her-khuti:** *Râ-Harma-*
khis (lit.: the sun, the Horus in the horizon), Harma-


khis 53, 61, 100.



khuti: 65, 82.



 Râ-Her.


 *râiu*. A doubtful word added in modern ink by some unknown person, perhaps *facts* *59.



 *ru*. Noun: *mouth* 31, 62, 167.  *ruui*: dual: *mouths* 84; *the two doors of a gate* 66. *po*: *λa* os; porta.



 *ruâ*. Verb: *to step aside, avoid* 49. *λo*: *λa* desistere, cessare, relinquere.





 *rupu*. Conj.: *or*. With  *em*: 69.



 *ruha*. Noun: *night, evening* *5 †33, 37/38, 46, 76, 122.  *ruha*: 119. Compare the Coptic *ρoττe*: *ρoττi*: *λoττi* vespera.

 *repât*. Noun, masc.: *hereditary chief, prince* 175, 176, 179, *184.

×  *remit*. Verbal form: *to cry, weep* 68.  *remiu*: 118. *pime*: *pimi*: *λimi* flere.

 *rement*. Noun: *shoulder, back* *24, 25.  *her remeni*: *by the side of, next to* 151.

 *ren*. Noun, masc.: *name* *1.  *renen*: 173 (the second  may possibly belong to the following ) *pan*: *pen*: *λen* nomen.

 *renpet*. Noun: *year* 179.  *renpetu*: pl.: *years* †72, †120, *†175. *pāne*: *ρoμne*: *ρoμni*: *λaμni* annus.



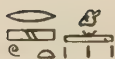
reḥtiu. Noun, masc., pl.: *washermen* 93, 94, 96.



rekḥ. Verb: *to know* 26, 96; *to fall in love with, be enamored of* 26 (the first in the line); *to be able, can* 68, 87.

rekḥtu: verbal form: *to know* 129.

rekḥiu: adj., pl.: *skilled, wise* 99, 166. Cf. the Coptic **ⲣⲱⲭⲉ: ⲣⲱⲭⲓ** videre.



reshutu. Verbal form: *to be glad, rejoice* 136. **ⲣⲱⲭⲉ: ⲣⲱⲭⲓ: ⲗⲉⲭⲓ** gaudere, lætari; gaudium.



rethu (others read **rometu**). Noun, pl.: *persons* 31, 101, 103, 105, 110, 139, 151. (by mistake of the scribe) **rethu:** 138.



redui. Noun, dual: *the two legs or feet* 51. Cf. **ⲣⲁⲧ: ⲗⲉⲧ** pes.



red. Verb: *to sprout, grow, blossom* 153, 155. Cf. **ⲣⲱⲧ: ⲣⲱⲧ: ⲣⲏⲧ** germinare; planta.

L



luâat. Noun, fem.: *side, bank of a river* 56, 58, 152, 153.

H







ha. Interj.: *oh! ah!* 159.
















hau: 80.







hai. Noun and adj.: *husband; male* 30, '37, 40, 109, 145. **ⲕⲁⲓ: ⲕⲉⲓ** maritus.



  **hait.** Verb: *to fall, drop* 71, 112.   **haitthà** · participial form, fem.: *to plunge into water* 98. *ḡe invenire; ḡe cadere.*





  **hab.** Verb: *to go, walk* 18, 63. Cf. *remhḡawh* nuntius.



  **haru.** Noun, masc.: *day* †16, †60, †112, †134, 145, †149, 172, 180.   **har:** †121.   **haru:** pl.: †4, †8, *†17, †75, †77, †89, †102, †140; †169, †174, *†175.   **[haremkhu]** by mistake for **haru:** †161.   **haru:** †156.  **haru:** †165. Cf. the Coptic *ḡoot: ḡaot: eḡoot: ḡootē* dies.



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




  **ha.** Noun: *back of the head, back.* In composition   **en ha:** prep.: *behind* 45, 51.

  **hâu:** Noun, masc., pl.: *weapons, utensils* 116.

  **hât.** Noun: *limb (of the body)* 125.   **hâtu:** (determinative taken from the following word), pl.: 83.

  **hât.** Noun: *front; beginning.* *ḡo: ḡh* facies; initium.

In composition   **er hât:** prep.: *before, in front of* 11, 35, 39, *49, 91; *on account of* 80.

  **hâti.** Noun, masc.: *heart* 68, 72, 76, 81, 87, 88, 96, 120, 121, 126.   **hâti:** 125, 126, 127, 148.   **hâti** (determinative is added by a mistake on the

part of the scribe): 71, 111, 119, 123. Cf. the Coptic
 ϣⲏⲧ ⲙⲟⲣ.

  x



ⲉ ⲙⲙⲁ ⲕⲁⲩⲧⲏ. Adj.: *first, preceding, leading* 48, 49. Cf.
 ϣⲟⲩⲧⲧ: ϣⲟⲩⲧⲧⲉ ⲡⲣⲓⲙⲟⲩ, ⲡⲣⲓⲛⲥⲓⲡⲥ.

ⲕⲁⲩⲧⲏ. Noun, masc., pl.: *bench* (?) 118.



ⲕⲁ. Verb: *to throw, strike* 57.   ⲕⲁ: *44.  

  ⲕⲁⲩⲧⲏ (the last determinative taken from the
 preceding word): 91. ϣⲓ: ϣⲓⲟⲩⲧ: ϣⲓⲟⲩⲧⲉ: ϣⲓⲟⲩⲧⲓ ⲓⲁⲙⲉⲣⲉ.




ⲉ ⲕⲁⲩⲧⲏ. Noun: *vase, jar* 23. ϣⲏⲁⲁⲧ: ϣⲏⲟ ⲙⲟⲩ
 ⲙⲟⲩ. Compare the Hebrew measure $\frac{1}{7}$.

ⲉ ⲕⲁⲩⲧⲏ. Verb: *to run* 19; *to dismiss* 102.  
 ⲉ ⲙⲙⲁ ⲕⲁⲩⲧⲏ: verbal form: *to run* *21. ϣⲉⲙ ⲡⲣⲟⲑⲣⲉⲓ.



 

ⲕⲁⲩⲧⲏ. Noun, fem.: *blossom, flower* 88, 111.

   ⲕⲁⲩⲧⲏ: pl.: 71, 76, 157. Cf. the Cop-
 tic ϣⲣⲏⲣⲓ: ϣⲣⲏⲣⲉ: ϣⲗⲏⲗⲓ ⲑⲟⲩ, liliūm.

ⲕⲁⲩⲧⲏ. Noun, fem.: *misery, squalor* 66.

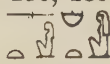



ⲕⲁⲩⲧⲏ. [Perhaps identical with the preced-
 ing word.] Noun: *stench* 115. Adj.: *miserable, per-
 plexed* 96. Cf. ϣⲟⲟⲩⲧ ⲙⲟⲩⲧⲏⲟⲩ, putridus.





 



ⲕⲁⲩⲧⲏ. Noun, pl.: *clothes, dresses* 2, 28, *42, 94,
 95, 116. Cf. ϣⲏⲉ: ϣⲏⲉ: ϣⲏⲉ: ϣⲏⲉ: ϣⲏⲉⲙ: ϣⲏⲉⲙⲟⲩ:
 ϣⲏⲉⲙⲟⲩ: ϣⲏⲉⲙ: ϣⲏⲉⲙⲟⲩ tegere; ϣⲏⲉⲙⲟⲩ vestis, pallium.










ⲕⲁⲩⲧⲏ. Noun, fem.: *wife* 1, 7, *19, 35, 38, 63, 64, 65,


75, 80, 81, 130, 159, 178. **gme: eme** mulier. In composition:  **set hemt:** *woman* 82, 83, 87, *106.    (the last determinative is taken from the preceding word) **suten hemt:** *royal wife, queen* 167.


  **hems.** Verb: *to sit, recline, remain* 6, 20, 41, 75, *83, 114, 124, 130, 135, 138, 145, 159, 172.   (with redundant determinative) **hems:** 85. Cf. the Coptic **gεmεt: gμοοc: gμααc** *sedere, manere, habitare.*

  **hen.** Noun: *majesty, king* (lit.: *consecrated*). In the phrase *his majesty* 102, 103, 104, 105, 107, 109, 136, 145, *146, 150, 152, 154, *155, 156, 159, *162, 165, 170, 173, 174, 176, 177.



  **henâ.** Prep.: *with* 6, 59, 65, 76, 102, *116, 178. In composition:   **er henâ:** *together with* 145.





x    **hennu.** Noun: *phallus* 67.




 **her.** Prep.: *at* †12, 17, 20, 97, 122 (1st), 149, 162, *184, *185; *on account of* 28, 132; *for* 39 (2nd); *in order to* 79 (2nd), 172 (1st); *with* 57 (2nd), 73 (1st); *under* 100; *on* 22, 24 (2nd), 25 (1st), 56 (2nd), 56 (3rd), 58 (2nd), 71 (2nd), 74 (2nd), *76, 87 (2nd), 118 (1st), 130 (1st), 135 (2nd), 153 (1st), 157 (2nd), 158 (3rd). Before verbs to introduce the finite verb: *5, 10, 11, 12, 15, 18, 20, 21, 22, *25, *26, 28, 29, 32, 36, 42, 43, 44, 47, 49, 53, *54, 55, *58, 59, 61, 62, 64, 65, 68, 69, 71, 72, *73, 77, *79, 83, 84, 85, 86, 87, 88, 91, 92, 93, 94, 97, *99, 103, 105, 106, 107, 108, 115, *121, 125, 128, 130, 131, 133, 135, 138, 141, 142, 144, 145, 146, 148, 151, 154, 157, 158, *159, 160, 162, *165, 166, 167, 168, 170, 171, 174, 176, 177.









To introduce the finite verb after  **âu:** 2, 16, *17,

19, 23, 24, *31, '32, *34, 36, 37, '38, 39, 40, 41, 42, '43, '45, 47, '48, '50, 51, '52, 53, 56, 57, 59, '61, 64, 66, '67, '68, 69, 73, '74, 75, 78, 79, 82, 84, 86, 89, '91, 92, 95, 96, 97, '98, 102, 106, 108, 109, 110, 111, 113, '114, '115, 116, '117, 118, 121, 122, '123, 124, '125, 126, 127, 128, 129, '132, 134, '135, '136, 138, 139, 140, '141, 142, '145, 147, 148, 150, '151, 152, 153, 158, '161, 162, 163, 166, 167, '168, 170, 171, '172, '173, *178, '178, '179, 182. Cf. the Coptic $\epsilon\dot{\iota}$: $\epsilon\dot{\iota}\rho\epsilon\dot{\iota}\nu$: $\epsilon\dot{\iota}\rho\omega$: $\epsilon\dot{\rho}\rho\alpha\dot{\iota}$: $\epsilon\dot{\rho}\lambda\eta\dot{\iota}$ super,

versus, ad, in, inter, &c. In combination:  | 


her er: *on, on top of* 111.  |    **her re-**

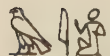
meni: *by the side of* 151.  |   **her sa**: *after* †18, †75, †77, †89, †103, †140, 151, †156, †161, †174

†175;  |  **her sa**: †169.       **em**
khēt her: *after* †33.

 **her**. Noun, masc.: *chief, lord* 96.



 **her(t)** or **māten(t)**. Noun, masc.: *way, road, path* 22.
 $\epsilon\dot{\iota}\eta$ via. See page 141.









Hērā. Proper name, masc.: *Hera*; a scribe under Merenptah I. and Seti II. 181. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 9 verso l. 2 and 6; IX l. 1.



heru. Prep.: *except, besides* 40. $\epsilon\dot{\omega}\lambda$: $\epsilon\dot{\eta}\lambda$ *abire*.







Her-khuti. Epithet of Rì, lit.: *the Horus in the horizon*, the Greek *Ἄρμαχis* 53, 61, 100.    


  **Her-khuti**: 65, 82. See page 148, 149.





heqt. Noun: *beer* 73, 114.




 **het** (or **hât?**). Noun, fem.: *house*. In composition
 **nuter het**: *temple* (lit.: *divine house*) 188.


 **hetep**. Noun: *measure, bushel* *25.  **hetepu**: pl: *bushels* *25.







 **hetep**. Noun: *hetep-bread*, name of a loaf of bread in the shape of this sign 187.


 **hetep**. Verb: *to set* (of the sun) 47 (with the determinative of the preceding noun). **𐤀𐤓𐤏𐤏**: **𐤀𐤓𐤏𐤏**: **𐤀𐤓𐤏𐤏** occidit sol; occidens.

 **hetepu**. Noun: *satisfaction, pleasure* 181. Cf. the Coptic **𐩪𐩣𐩬𐩰**: **𐩪𐩣𐩬𐩰**: **𐩪𐩣𐩬𐩰** reconciliare.





 **heteráu**. Noun, pl.: *horses* *16.  **heteráu**: 12, 158. **𐤁𐤕𐤏**: **𐤁𐤕𐤏** equus; **𐤁𐤕𐤏𐤏**: **𐤁𐤕𐤏𐤏** equi. This word is also found in the composite noun  **ent thenheteráu**. [The first **ent** is perhaps due to carelessness on the part of the scribe.] Noun, collective form, fem.: *cavalry* 105.


 **Hethertu**. Proper name, fem., pl.: *the (seven) Hathors* or *fairies* presiding at the birth of a child 84.





 **hez**. Verb: *to shine, illumine* 8 († first sign only), *†15, †60, †121, †149.  **hez**: †133.  **hez**: †112. In all the above passages the word occurs in the phrase *when the earth was illumined a second time* i. e. *on the following morning*. Noun: *morning* 44, where the scribe has  **sez** for  **hez**. In the phrase  **er hez ta**: *when it was morning* 58, 135. Cf. **𐤁𐤕𐤏𐤏**: **𐤁𐤕𐤏𐤏** mane.



 **hez.** Noun: *silver* (lit.: *white gold*) 132, 138. See page 145. **ḡaṭ: ḡeṭ** argentum, nummus argenteus.



● **Kh**



  **khaâ.** Verb: *to drop, let fall down, throw* 22, 67, 75, 124, 152; *to leave, quit* 80.   **khaâ:** *to leave, quit* 17. **κω:χω:χα** ponere, dimittere








 **khas.** Adj.: *weak* 68. **šici: šoci: ḡice: ḡace: ḡoce:** **ḡici** laborare, pati, fatigatus esse.






  **khadbu.** Verb: *to kill* 46, 57, 62, 66, 74, 81, 104, 161.   **khadubu:** 49. Cf. the Coptic **šwteḥ: šoḥḥ: šotḥ: šateḥ: ḡwtḥ: ḡwtet** occidere


  **khâ.** Verb: *to appear in glory, shine; be crowned* 157 (with the determinative of the preceding noun). **ḡa: ḡaṭ** nasci; oriri, splendere.


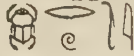

  **khâu.** Noun, pl.: *instruments, utensils* 116.

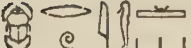
  **khû.** [Others read **âkh.**] Noun: *favor, honor* 27. **ḡoṣ** laudatus.

 **khui.** Noun: *fan; shade.* In composition:       **zai khui:** *fan-bearer, a high dignitary at the court of Pharaoh* 184, *185.

 **khuti.** Noun, dual: *horizon* (lit.: *the two horizons*). In the epithet of Râ 53, 61, 100.     **khuti:** 65, 82. See pages 148 149 and 154.


 **khebatu**. Verbal form: *disappointment, chagrin* (?) 160. Compare the same curious spelling in Pap. Sallier II pg. 8 l. 9 (Anastasi VII pg. 4 l. 4) and II pg. 12 l. 1 (Anastasi VII pg. 8 l. 3). Cf. the Coptic $\psi\omega\psi$: $\psi\eta\psi$ *desolare; desolatio*.


 **kheperu**. Verb: *to be, remain* †8, 11, †16, 56, 59, 60, †60, 94, 95, †112, †121, †124, 125, †134, 136, †149, 152; *to become, begin* *28, 36, 44, 55, 68, 121, 127, 129, 132, 141, 161, 178; *to happen, come to pass* 65, 71, 73; *to make* 134, 172.  **kheperutha**: Participial form: *which has happened* 137.  **se-kheperu**: Causative form: *to support* *30. In Coptic $\psi\omega\omega\eta$: $\psi\alpha\alpha\eta$: $\psi\omega\eta\epsilon$: $\psi\omega\eta\iota$ *esse, existere, fieri*.


 **kheperuau**. Noun, masc., pl.: *transformations, form* 134. Cf. $\chi\epsilon\pi\epsilon\eta$: $\varrho\pi\eta$ *forma, simulacrum*.




III **khemt**. Numeral: *three* †25, †120. $\psi\epsilon\mu\tau$: $\psi\mu\tau$: $\psi\omega\mu\tau$: $\psi\mu\iota\tau$: $\psi\omega\mu\iota\tau$: $\psi\omega\mu\epsilon\mu\tau$: $\psi\alpha\mu\epsilon\tau$: $\psi\alpha\mu\epsilon\mu\tau$ *tres*.

All the other III are either signs of the plural or else equivalents of the regular Hieroglyphic \circ .




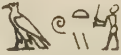
 **khemt**. Noun: *iron, bronze; weapons* 110. Compare $\varrho\omega\mu\epsilon\tau$: $\varrho\omega\mu\iota\tau$: $\varrho\omega\mu\tau$ *æs*.





 **Khnumu**. Proper name, masc.: *the god Khnum* 82, 83.





 **khenemmu**. Noun, pl., fem.: *waiting-women, attendants* 171.



 **kher**. Conjunction: *for, and* 3, 29, '30, '31, 42, '62, 63, 64, '73, 81, '87, 100, 131.  **khertu**: *there was or were* 1.  **kher ar**: *now it happened*

that 1, *†4, †8, †12, †15, †17, †33, 43 (*now if*), 47, †60, 70, 71, 72, †75, †76, 88, †89, 101, †102, †112, 120, †121, †124, †133, †140, †149, 150, 151, †156, †161, †165, †174, †175. Cf. *ša* utique, revera; sub, ab.













  **khera**. Verb: *to fight, contend* 88.   **kherauti**: 94, 95, 97; *to punish* 183. *šep*: *ⲭⲉⲡ* *exterminare, expellere*.

  **kheri**. Prep.: *with, possessing* *1, 14, 16, 24, 49, 53, 66, 110, 123; *at* 50, 66, 76; *under* 90, *119, 122, 159.   **sekheri** (!): *at* 143, 161.

  **kheru**. Noun: *word*. In the expression   **ār kheru**: *to pass sentence* 178. *špawot*: *ⲩⲡⲟⲟⲩ* *vox*.

  **khekhui(u)**. Noun, dual form: *neck* 157. Coptic *šas* *collum, cervix*.








  **khesbedt**. Noun: *lapis-lazuli* 157.


  **khet**. Prep. Cf. *šaeoro* *juxta*; *šaeorwq* *vicinus*. In composition:   **em khet**: *after* †4, †15, *†17, †33, *44, †60, †75, †89, †102, †112, †121, †133, †140, †161, †174.   **em khet**: †124.   **em khet**: 6.   **em khet**: †8, †76, †156, *†165, †169, †175.   **em khet**: †149.

  **khətu**. Noun, pl.: *things* 34, 78, 99, 139. *ⲭⲁⲓ* *res*.


or — S


















— s. III. pers. fem. sing. suffix *she; her*.  -s: *her* 105.










This letter is also prefixed to the personal pronouns **set** and **sen**; cf.  -sset: *she; her* 20, *†21, *†24, 24, 25, *†25, 26, †26, 29, '36, 40, 86, 88, 106, 107, 111. (*it*), 142, *†146, 147, '148, 163, *167/168.    **em dusset**: *with reference to her* 29, 108, 141, 146, 162; and    **em dussen**: *with reference to them* 95. Cf. page 139.




 I. -s. Preformative letter before verbs to indicate the causative; cf. under **sānnu**, **semātu**, **semen**, **sekheperu**, **segem**.

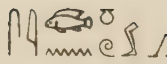
II. Abbreviation for **sneb**; which see.


nnn sa (?) or **khemt** (?). Numeral: *thirty* 179. [In line 180 this sign is put for  by a mistake of the scribe.]


 sa. Noun, masc.: *child, son*.     sa **zai**: *son, boy* (lit.: *male child*) 170, 171.      **suten sa sh**epes: *hereditary crown-prince* 174.    **suten sa sh**epes: 184.     **suten sa sh**epes: *185. **we filius**.

 sa. Noun: *back*. In composition:   **em sa**: Prep.: *after, behind* 2, *5, 9, 34, 53, 62, 91, 97, 158.   **her sa**: Prep.: *after* †18, †75, †77, †89, †103, †140, 151, †156, †161, †174, †175.   **her sa**: †169. In line †4 the  is omitted before  and both in line 165.

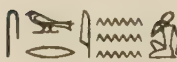

   **saau**. Noun: *guardian, attendant* 48.




 **sànnu.** Verb, causative: *to turn, hasten, send*
21 (or else we might translate: "run for me!" [said
he] to me).




 **sâbu:** Noun, pl.: *ornaments, trinkets* 106.


 **su.** Reflexive pron., sing. and pl.: *himself, herself, it-
self, themselves.* Instead of the pers. pron.: *he; him* 1,
68, 83, 151; *it; them* 64, 69, 88, 100, 127, 166.

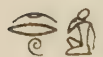
 **su.** Pron.: *it* (referring to the cow) 48.

 **sûrà.** Verb: *to drink* 127. 
sûràu: Verbal form: *7. $\omega : \omega \omega : \omega \omega$ bibere.


 **sebai.** Noun, masc.: *door* 45. 
 **seba:** 50, 51. $\text{ch}\epsilon : \text{ch}\eta$ janua, porta, atrium.



 **sep.** Num. adv.: *twice* 57. $\omega \omega : \omega \omega \omega : \omega \omega \omega : \omega \omega \omega \omega :$
 $\omega \omega : \omega \omega \omega \omega : \omega \omega \omega \omega$ vices, iterum.  ω after adjectives
reduplicates and strengthens them; cf.  ω **âqer**
âqer (not **âqer sep**!): to express the superlative *very*
11, 17, 82, 98, 102. See page 125 under **âqer**.


 **sper.** Verb: *to go, arrive* 32, 38, 74, 110, 135.


 **speru.** Noun, pl.: *prayers* 55. Cf. the Coptic
 $\omega \omega \omega \omega : \omega \omega \omega \omega \omega \omega$ rogare; $\omega \omega \omega : \omega \omega \omega : \omega \omega \omega$ orare.

 **sefend.** Noun: *knife* 67. $\omega \eta \epsilon : \omega \eta \epsilon : \omega \eta \eta$
gladius.


 **semâtu.** Verbal form, causative: *to invoke, call*
upon 53. Cf. the Coptic $\omega \omega \omega$ vox.

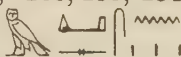
 **semâi:** Noun: *speech, news* 28, 36, 103, 144. 

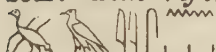
 **semâiu:** pl.: 44, 104. Cf. таме: тамо: тама: тамооте nunciare.



 **semen.** Verb, causative: *to stand still* 97. Coptic
 ⲙⲏⲏ: ⲙⲟⲩⲏ: ⲙⲟⲩⲏⲉ manere.


|| **sen.** Numeral: *two* 1, †8, *†15, 25, 28, †60, †112, †121, †134, †149, †152, †154, 164. ⲥⲏⲁⲩ duo. Heb. שׁנ.


 **sen.** III. pers. comm. pl. suffix: *they; them; their* *10, 10, 11, *11, 15, 16, *16, *17, †18, 24, 32, 56, 60, 61, †79, 81, 84, †96, †99, †104, 106, 110, 111, †128, 153, 154, †156, 169,




†178. With connecting -s in  **em dus-**
sen: *with reference to them* 95. In combination:









 **paisen:** masc., sing.: *their* 17, 33,












35.  **taisen:** fem., sing.: *their* 16. 





 **naisen:** comm. pl.: *their* 110.




 **sen.** Noun, masc.: *brother* 1, 2, *3, *4, 4, 6, 8, *12, †15, †19, 20, 21, 32, 33, 34, 35, 37, 41, 42, 44, 46, 48, *51, †53, 57, 58, 61, 62, †68, 69, 74, †75, 80, 113, †117, 118, †119, 123, 125, 126, 127, 129, 134, 135, 138, 179, 180. The word is omitted altogether in lines 45 and 55 by a mistake on the part of the scribe. ⲥⲟⲛ: ⲥⲁⲛ frater.












 **sneb.** Abbreviation for  **sneb:** Noun: *health*. In the phrase  **ânkḥ uza sneb** *life! strength! health!*—the constant and reverential expression after the name or the mention of a *living* Pharaoh 93, 94, †95, 96, 98, †99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, †146, 149, 150, 152, 153, 154, †155, 156, †158, 159, 160, †162, 165, 166, 170, 173, 174, 176, 177, 181.




†     **sen** by mistake for     **senf.** Noun: *blood* 152. **cuoq: cnoh: cnañ: cnaq** sanguis.




   **sendu.** Verb: *to be afraid* 144.     **sendu:** Verbal form: 29, *43.     **senduthà:** Verbal form, participle: 35. **chnat** timere.








 **ser** (or **ûr**). Adj.: *large* 152; *oldest* 184, 185.    **seru:** Noun, masc., pl.: *chieftains* 177. Cf. the Coptic **ciorp** eunuchus.

    **sekhai.** Verb: *to recollect, consider, think of* '69.







   **sekhaiu** (or **ânu**; cf. page 127). Noun, masc., pl.: *books* 182. In composition:         **neb en pai sekhaiu:** *chief librarian* (lit.: *master of the books*) 182. **caq: ceq: chq: cgei: cga ei: cañ: cñe: cñai: cñh: cñi** scribere; scriba, epistola.

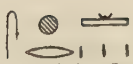


   **sekheperu.** Verb, causative: *to support* *30. See under **kheperu**, page 157.


   **sekhof** or **sefekh.** Num.: *seven* †72, 84. **cauyq: ceuyq: cacyq: caycyq** septem.




   **sekhmer.** [Others read **semer** and **mer**.] Adj.: *distressed, wretched* 81, 149.     **sekhmer-thà:** participial or fem. form: 38.


   **sekheri:** at 143, 161. See under **kheri**, page 158.



   **sekheru.** Noun, pl.: *works, plans* 15, 79, 108, 177; *condition* 30, 42, 63.    **sekheru:** con-


dition 30, 63.  **sekheru**: 129/130. Also in the phrases:  **mā sekheru**: in the condition of, as 2.  **em ... sekheru**: according to ... wont 5, 38, 39, 47, 89; the **sekheru** omitted in line 124.



 **sekhssekh**. Verbal form, pl., causative: to run 52, 91.


 **sekhet**. Noun: field, pasture, meadow 6, 16, 18, 21, 32, 34.  **sekhet**: 14.  **sekhetu**: pl.: fields 2, 3, 6, '9, 47. **сωγε** ager, campus.


 **seshed**. Noun: niche, throne 157. **уорут** fenestra, foramen, locus.












 **seqa**. Verb: to plough 3.  **seqau**: 12, '13, *14, 16. **схαι:схет:схαι** arare.



 **seqem**. Verb, causative: to spend, pass (time) 175. Cf. **схм:схм:схм:схм** cani, canitas.





 **seksek**. Verb, redupl. form: to die 109.  **seksək**: to cut down 143. Cf. **сех:сех:сех** trahere, extrahere.

 **segenen**. Noun: oil, perfumery 95. **ссн:ссн** unguentum.

 **set**. III. pers. fem. sing. suffix: she; her 13, 20, 26, '27, 29, 36, 38, 39, 40, 50, 75, '83, '84, '85, 86, 90, '91, '92, '93, 100, 101, 102, *105, 106, '107, '108, 109, 141, 144, '145, 147, 162, '164, 168, '169, 178; it 11, *13, 70, '98,



123. With prefixed — s: —   -sset: *she; her* 20, *+21, *+24, 24, 25, *+25, *26, †26, *29, 36, †36, 40, 86, 88, 106, 107, 111 (*it*), 142, *+146, 147, †148, 163, 168. 
  em dusset: *with reference to her* 29, 108, 141, 146, 162.     paiset: Poss. pronoun, III. fem. sing.: *her* †37, 40, 48, 90, 91, 108/109, 145; *its* 79. In line 39   iset by mistake for paiset.





 set. Pers. pron., used as III. fem. pl.: *they* 11. By mistake for  set *she* in line 165.






 set. Noun, fem.: *a female*. In composition:  
 set hemt: *woman* 82, 83, 87, †106. Cf. the Coptic *cōme: cōmī mulier*.







 set or ment. Noun: *country* 76, 86, 100, 101, 103; *place* 97.

 Read set by some, but ast is the better transcription; see page 125.

  setau. Verb: *to light (a lamp)* *39.







  seti. Noun, masc.: *smell, odor* 93, 95, 98.   odor, oleum odoratum.






















   stimu. Noun, pl.: *herbs, grass, shrubs, vegetables* *6, 10, *11, 47.   fœnum, herba.



      Seti-mer-Ptah. Proper name, masc.: *Set^{mer}ptah* (lit.: *Set^{mer}, the beloved of Ptah*), a prince. son of Mrenptah I. He became afterwards

king Seti II., of the XIX. dynasty 184. This name is totally effaced in line 185.



























  III **setef.** Noun: *fermentation* 73, 114. **сѢНТЕ:сѢННТ**
spuma.

  **setem.** Verb: *to listen* 42, '147, '163, 165; *to hear*
10, 49, 55.   **setemu** by mistake for  
setem: *to hear* 62. **сѢТМ:сѢТЕМ:сАТЕМ:сЕТМ:сѢМ**
audire, obedire.

 **suten.** Adj: *royal* 184, 185. In composition:  
  **suten per:** *palace* (lit.: *royal house*) 158. 
    **suten sa shpes:** *hereditary crown-*
prince 174;   **suten sa shpes:** 184;
    **suten sa shpes:** *185. ( 
   **suten hemt:** *queen* (lit.: *royal wife*) 167.

  **suten.** Noun. masc.: *king* (of Upper Egypt) 179,
184, 185.




   **sutennu.** Noun: *butcher* 150.

  **seter.** Verb: *to recline, rest, lie, sleep* 64.  
  **seter:** 117, 119.   **seter(t):** 41.  
  **seter(t):** 76, 118.    **seter(t)u:** *7,
27, 35 (possibly the final **u** is the personal pronoun;
see page 129, under **u**).    **seteri** by mis-
take for    **seterthá:** participial form: 39.
    **seter(t)thá:** participial form: 38. The
 in all these words is undoubtedly a mistake of


the scribe for . Compare the Coptic **ϣτο** *cubare*, *decumbere*.





 **sez**. Undoubtedly a mistake for  **hez** in line 44; see page 155.




Sh

 **shâd**. Verb: *to cut off* 67, 109, 110, 111, 112 113, 166.  **shâdu** (the u is perhaps the pers. pron.; see page 129): 160.  **shâdtu**: Verbal form: 71, 164. **ϣET: ϣAT: ϣOT: ϣEET: ϣOOT** *secare*.




 **Shu**. Proper name, masc.: *Shu*, a name of the sun-god 47, 130.

 **shēp** (others read **seshep**). Verb: *to finish* 120; *to receive* (?) 168. **ϣON: ϣN: ϣON: ϣEN: ϣAN** *accipere*.



 **shēpes** (others read **âs**). Noun and adj.: *chief, foremost*. In composition:  **suten sa shēpes**: *hereditary crown-prince* 174;  **suten sa shēpes**: 184;  **suten sa shēpes**: *185. [This sign is a determinative in the word **repât**; see page 149.]


 **shēpesi** (others read **âsi**). Noun, fem.: *princess* 141, 144, 158, 162, 163, 167.  **shēpesi** (the last determinative by mistake): 167.  **shēpesi ât**: *queen, legitimate royal wife* (lit.: *great princess*) 108.





Q

 **qa** (also read **au** and **ah** when it signifies *cow*). Noun, masc.: *quadruped, bull* 144, 147, *150, 161.  **qau**: pl.: *cattle, cows, bulls* *9, 11. [In l. 48 it must be **ah**u.]
 **qa**: *bull* (really *male quadruped*) 80, 129.



 **qa**. Noun: *person* (really *soul*) 181.






  **qa**. Verb: *to raise*. Adj.: *high*. Adv.: *exceedingly* 68. Cf. **aw** *altitudo*.



  **qaâ**. Noun: *form, state* 88. **sa** *forma externa*.




    **Qagabu**. Proper name, masc.: *Qagabu*, a scribe 181. Mentioned also in Pap. Anastasi IV pg. 7 l. 9; pg. 9 verso l. 1; pg. 16 verso l. 1; VI pg. 1 l. 7; VII pg. 7 l. 5; Pap. Sallier II pg. 3 l. 8; pg. 11 l. 5; pg. 14 l. 11.

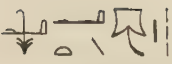
  **qat**. Noun: *trick, cunning, artifice* 66.

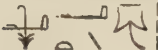
  **qeb**. Verb: *to multiply* 11. **kwâh**: **knâh**: **knâh** *duplicare*; *duplex esse*; *duplicatio*.

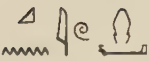
   **qebeh**. Adj.: *pure, limpid, cold* 72.   **qebeh**: 124, 126. **khâ**: **khê**: **khô** *refrigerare*; cf. also **wsêh**: **wsâh**: **wsêh**: **wsêh**: **wsêh** *frigere*.

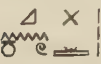
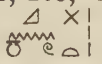
  **qem**. Verb: *to find* *19, 38, 41, 72, 88, 98, 117, 120, 123. **simi**: **ximi**: **xem**: **sm** *invenire*.


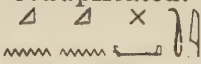
  **Qemt**. Proper name: *Egypt* (lit.: *the black land*) 93, 107, 120.  **Qemt**: 179. **knme**: **knmi**: **knmi**: **hami**: **xmi** *Aegyptus*. Cf. the Hebrew **מִצְרַיִם**.

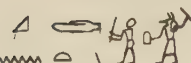
 **qemātu.** Adj.: *southern* 28. [The last three determinatives are taken from the preceding word.]


 **qemātu:** 45.


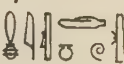
×  **qenāu.** Verb: *to embrace* 127. **קען:קוטן** sinus.


 **qennu.** Adj., pl.: *many* †4, †18, 23, †75, †77, †89, 101, †103, 105, †139, †140, †156, †161, *†165, †174, †175, *†176.  **qennutu** (by a mistake of the scribe): †169. **קענוט** acervus.

 **qenqen.** Verb, reapplicated: *to overpower, assault, outrage* 37, 43.  **qenqenthā:** participial form, fem.: 36. **קע:קע** subicere.

 **qendt.** Noun: *rage, anger* 28. [Cf. *Chabas, Voyage* pg. 295.] **קענט:קענט:קענט** irasci; ira. Cf. the Hebrew **קעץ** "anger."


 **qed.** Verb: *to build, construct* 77; *to create, fashion* 82. **קעט:קעט:קעט** ædificare, construere.


















 **qedenu.** Prep.: *like, as* 4. In composition:  **mā qedenu:** *like* 87.



 **qedenu.** Verbal form: *to walk, promenade* 90. Cf. the Coptic **קעט:קעט:קעט** volvere, peragraré.

 **qediru:** Noun: *dirt, filth* 36.



K




 **k.** II. pers. masc. sing. suffix: *you; your* 19, *22, *24, 26, 27, *28, 41, *43, 49, 59, 60, 62, 63, 64, *66, *69, *70, *72, *73, *80, *81, *82, 100, 131, 133, 163, 171. In line 25



the  **k** (*your*) is a mistake for  **â** (*my*). In composition:    **paik**: Poss. pron., II. masc. sing.: *your* 37, 40, 42, 48, '62, '66, 68 (by mistake for **paif** *his*), 69, 70, 80, 132, 133.   **taik**: Poss. pron., II. fem. sing.: *your* 42, '63.   **naik**: Poss. pron., II. comm. pl.: *your* 26, 70.   **em entek**: *thou, you* 54, 142.   **em tuk**: *you* 13, 22, 69, '72, 130, 131, 133.   **em duk**: *with reference to you* 42, 59, 73.  **tuk**: *you; your* 49, 63, 132; also in line 49, where by mistake  **ktu** for **tuk**.




  **ka**. Adv.: *certainly, surely, then* 27, 72, 163. Coptic **κε:σΗ:σε** igitur, etiam.





  **ki**. Adj.: *other* 56, 88, 115, **κε:σε:σΗ** alius.

  **kuâ**. Pers. pron., I. masc. sing.: *I, me* 41, 130, 141, 143, 144, 160. Cf. also under **mâk**, page 140.

   **kuâthâ** Adj.: *foreign* (lit.: *other, from ki above*) 100. Cf. **κοοτ:κοοτε** alii.

  **Kesht**. Proper name: *Ethiopia, Nubia* 174. Cf. Hebrew **כֶּשֶׁת** and Coptic **εθωυ:εσωυ**.

   **kekui**. Noun: *darkness, night* 39. **ΚΑΚΕ:ΚΕΚΕ:** **ΧΑΚΙ** obscuritas, tenebræ.

   **ketkhu**. Noun, pl.: *other things*: With  **em**: Adv.: *otherwise, differently* 64.



ketket. Verb: *to aim, lower the neck* (?) 151.
 ⲕⲉⲧⲧⲱⲧ: ⲕⲟⲧⲕⲉⲧ: ⲕⲉⲧⲕⲟⲧ ⲕⲁⲉⲃⲉⲣⲉ, concidere.



ketthá. Adj. (fem. of **ki** above): *other, another* 50, 56, '153.

Δ G



gai. Noun: *vessel, jar* 124.



gaiu:

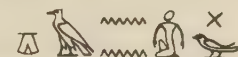
pl. (for the sing.): 72, 126. ⲕⲱⲓ: ⲕⲟ ⲱⲥ.



gasa. Noun: *mourning, lamentation* 75.



genen. Verb: *to faint* 68.



ganen: 126. ⲕⲛⲁⲣ: ⲕⲛⲁⲣⲱⲣⲓ; ⲕⲉⲛⲛⲉ: ⲕⲓⲛⲛⲉ
 remissus, piger.



ger. Verb: *to take, seize* 12.



ger: *to be*

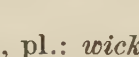
possessed of 78. ⲕⲱⲗ: ⲕⲟⲗ: ⲕⲉⲗ rapere, furari.



geru. Noun, fem., pl.: *wickedness* 62.

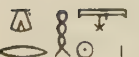


geru: 159.



geru: 66. Cf.

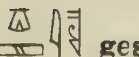
ⲕⲟⲗ: ⲕⲁⲗ mendacium.



gereh. Noun: *night* †124, 155.

Cf. the Coptic

ⲕⲱⲣⲉ: ⲕⲱⲣⲁⲉ: ⲕⲱⲣⲉ: ⲕⲱⲣⲉ nox.



geshá. Adj.: *sharp* 67.








Cf. ⲕⲁⲱ: ⲕⲱⲱ: ⲕⲱⲱⲱⲉ


frangere, disrumpere.


Δ T



t. Pers. pron., II. fem. sing. suffix: *you; your* 20 (after **du**), 41 (after **mâai**), '87 (after **âza**, **nehemu**, **gedenu**), 143 (after **dut**), 160 (after **er**), 161 (after **âu**). In



composition:  tut: *you* 29, 142, 160.   em
 dut: *with reference to you* 40 (first).   
 pait: *your* (fem.) 42. [Also read ; see page 120.]




 ta. Definite article fem. sing.: *the* *10, 10, 13, *19, 35, 50, 58, 60, 66, 70, 71, 74, 75, 77, 78, 79, '80, 84, 88, 90, 93, 94, 97, 101, 104, 106, 111, 112, 117, 120, 140, 141, 144, 145, 147, '152, 153, 158, 159, 162, 163, '167, 173, 176. †:τ def. art. fem. sing.

 ≡ tai. Demons. pron. fem. sing.: *this* 99, 137.



   taiâ. Poss. pron., I. masc. sing.: *my* 130.


   taiâ. Poss. pron., I. fem. sing.: *my* 22.



   taik. Poss. pron., II. masc. sing.: *your* 42, '63.




   taif. Pers. pron., III. masc. sing.: *his; its* *7, 32, 38, 49, 52, 65, 75, 76, 81, 159, 178.

    taisen. Pers. pron., III. masc. pl.: *their* 16.


 x ta. Noun, masc.: *land, earth, country* 4, †8, †15, 58, †60, 79, 84, 107, †112, †121, 133, †133, 135, 137, 139, †149, 156, 172, 175, *†176, 179. :τ orbis terrarum.

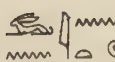
 tu. Auxiliary verb: *to be*, especially in verbal forms After âmmâ 147. Particle forming pers. pronouns:



  tuâ: I. masc. sing.: *I; me* ⁷⁰ 87, 141, 144, 160, 161.


  tuâ: I. fem. sing.: *I* 26.  tuk. II. masc


sing.: *you* 49, 63, 132.   tut: II. fem. sing.: *you*



29, 142, 160.  tuf: III. masc. sing.: *he; him; his*, *it* 31, 34, 45, 72, 91, 116, 127, 138, 171, 174, 179, 180.

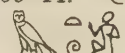
In composition:  **un ântu:** *they were, (his majesty) was* †99, †108, †137, †154, †165, †171, †176.


 **âstu:** *now it happened that* 3, *69.  **kh-er-**


tu: *there was or were* †1.  **ântu:** *they were* 20, 95, 98, 102, 107, 109, 114, 115, *131, 135, 137, 149, 151,

155, 166, 170, 171, 172, *178, 178, 179.  **ântu:** *his majesty was* 94, 108, 138, 146, 148, 150, 156, 162,


168, 171, 172, 173.  **tutu:** *it shall be* 44. 

tutu: *his majesty is or was* 131, 135.  **em**


tuâ: *I* *59, 71.  **em tuk:** *you* 13, 22, 69,


*72, 130, 131, 133.  **em tuf:** *he* 5, 6, *7, *7,



8, 9, *10, 34, 71, 73, 157.  **em tutu:** *there is,*


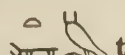
he is, they are 73, 109, 132, 164.  **em entuf:**



he 2, *3, 3, *3, 30; *it* †1.  **em dutuf:** *with*

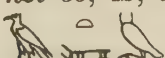
reference to it 97. The  **ktu** in line 49 is by a

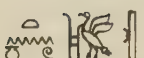

mistake of the scribe for  **tuk**; see above.



 **tept.** Adj.: *chief* 150.  **tepti:** 154.












 **tem.** Negative: *not; lest* 43, 82, 143.  **tem;**

not 39, 42; *lest* 86.  non. In composition: 




 **pa tem:** *without* 57.









 **tennu.** In composition with  **er:** *each, every* 5.




 **ter.** Noun and adj.: *totality; all, whole* 4, 79, 84, 107, 133, 137, 156, 172, 175, †176, 179.  **ter** *omnis.* In

composition:   **er ter:** *all* (lit.: *in . total-ly*) *15, 139.   **em ter:** *on account of* 68.
  **em teru:** *since, because* 63.   
em terti: *when* 118, 142.   **terti:** *when* 41.






   **teru.** Verbal form: *to run* 52.






   **terā.** Noun, masc.: *time* †12, †33. Adv.: *then* 142.
 Cf. the Coptic ἡ τελε: ἡ τερε quando.




    **tehau.** Noun, plural form: *transgression* 81.
    **tehatu:** Verbal form, masc.: *transgression* 73. **τορ transitus; ταρο: ταρε capere, apprehendere.**






   **tehem.** Verb: *to drive* 9.







 **Th**

     **tháiruāa.** Noun, masc.: *staircase* 153, 155.

     **thuiu.** Noun, dual with pl. ending: *the two sandals* 116. **τοοτε: οωοτι calceus, calceamentum.**

   **thebu.** Noun, masc., pl.: *jugs, jars* 73, 114.

     **th'nuru.** Noun: *strength* 26, *26. Cf. Coptic **επο: απο** vincere, durus; **α p: αωρι: αωωρε** fortis.

      **thentheterāu.** Noun, fem., pl.: *cavalry* 105. See also page 155.



   **thehen.** Verb: *to meet* 78. **ενο: τγο** admovere.

 **D**





di. Noun: *road, way* 58. Verb: *to remain* 80. Cf. **TAATE** *expandere*; **τωετω** *age, adverte animum.*

du. Verb: *to give, put, allow, let* 20, 31, 43, 45, 72, 174,



177, 179.  **dut:** Verbal form: 8, 9, 39, 43, 45, 55, 59, 64, 73, 98, 102, 105, 106, 110, 114, 115, 135, 138, '143 (once as a correction of the Egyptian scribe), 150, '151 (once with the  either omitted by the scribe or else destroyed in the papyrus), 160, 161, 165, 171. **†: TAA: TEI: THI** *dare.* Cf. Greek *δω-*, Latin *do*, &c.



In composition:   **er dut:** *in order to* 9, 35,

46, 108, 150.   **em du:** *with reference to, to*



61, 94, 128 (where by mistake   **em du em**), 159. [See also this word as negative, page 143.]



  **em duà:** *with reference to me (masc.)* '30,

'63, 178.   **em duà:** *with reference to me*




(fem.) 40 (sec.).   **em duk:** *with reference to*


you (masc.) 42, 59, 73.   **em dut:** *with refer-*

ence to you (fem.) 40 (first).   **em duf:** *with*


reference to him 2, *25, 65, 87.   **em dutuf:**

with reference to it 97.    **em dusset:** *with*

reference to her 29, 108, 141, 146, 162.   

em dussen: *with reference to them* 95.  **duà:** *me* *44.



*  **dûau.** Noun, masc.: *morning* *14, 121. Cf. **TOOTI: TOTI** *mane.*



dûa. Numeral: *five* †25.

LIST OF HIEROGLYPHIC SIGNS

OCcurring IN THE Papyrus D'ORBINEY, WITH THEIR PHONETIC
AND DETERMINATIVE VALUES, ARRANGED ACCORDING TO
LEPSIUS' DIVISION.

In the following list the pronunciations that occur in the papyrus are only given. For a full list the student must consult an Egyptian Grammar. The best is still that of Brugsch. In the subjoined list *Pron.* stands for *pronunciation* and *Det.* for *determinative*. The Egyptian words refer to the Glossary.

I. *Figures of Men.*

Pron.: qa.



Det.: see kheperuân, qaâ.



Pron.: ser or ûr.



Det.: see âufâtu, âbuu, âzau, behâu, beku, penâ, pehti, menâut, nennultu, nehemu, râtu, rehti, hu, khera, saâu, sebat, sutennu, shep, qendt, qed, tehem, thenuru, dehan.



Det.: see mentu.



Pron.: qed.



Det.: see âzedu.



Det.: see mert or mut, shennu, shenti, ger, geru.



Pron.: menfi or meshâ.



Pron.: â.

Det.: see Anana, ânek, âri, âtef, âbuu, âzedu, âzau, uâ, behâu, mâk(?), mentu, menfiu or me-

âhâu, Meremâpt, mes, nennultu, nehamu, rehti, rethu, hâti, Her-â, sen, ser or ûr, shepes, Qaga bu, ki, zed.



Det.: see â, âirumâu, âbu, âput, âputu, âmu, âhaitu, âs... , âsh. ushebtu, fet, merut, Meremâpt, nimâ, nehamu, ren, ha, kheru, sârâ, speru, semâtu, semâi, sendu, sekhai, shennu, shed, ka, detu (for zedtu), zedt.



Det.: see genen.



Det.: see atep, fa.



Det.: see page 120, âm, Anpu, Aten, uben, Batau, Per-âa, neb, nefer, Râ, hemt, hen, Her-khuti, hetep, khâ, khui, khuti, Khnumu, sa, Seti-mer-Ptah, suten (twice; cf. page 165), Shu, shepesi, tu, Dehuti.



Pron.: sa.



Det.: see hema.



Pron.: shepes.

Det.: see repât.



Det.: see hu.

II. Figures of Women.



Pron.: á; cf. pg. 120, t; cf. pg. 171.
 Det.: see ári, áúru, ázedu, uá,
 menát, mert or mut, mesu, ne-
 hamu, rethu, hemt, hems, khe-
 nemmu, set, shepesi, sheráu.



Pron.: ár.



Det.: see áúru, mesín.

III. Figures of Deities, &c.



Det.: see qendt.

IV. Parts of the Human Body.



Pron.: tep.
 Det.: see ha, zaza.



Pron.: her.



Det.: see ánnu, nebd, negháu,
 shenti, qat, gasa.



Pron.: ár.



Det.: see ámam, pterá, nennu.



Det.: see remit.



Pron.: r.



Det.: see beshu, sen(f), setef.



Pron.: zed.



Det.: see pesed, stimu, shád.



Det.: see qenáu.



Pron.: qa (or ka).



Pron.: nen.



Pron.: kher.



Pron.: á.



Pron.: nen.



Pron.: du.



Det.: see áza, un, behes, pesed,
 maá, mut or mer, hu, khadbu,
 khebata, sefend, seqa, seksek,
 shád, qenáu, qenqen, ketket, de-
 mutu, zai.



Pron.: d.



Pron.: beh.

Det.: see ha, qa, zai.



Pron.: hem.



Pron.: iu (?).

Det.: see áput, áud, áhá, áq, iutt,
 ukhakb, bunuru, per, máái, má-
 sháu, nu, ruá, háit, hab, hánt,
 hunnu, khaá, khet, sánnu, sper,
 sekhsékhu, shemt, qedenu, terr,
 tehau, thehen.



Det.: see án.



Pron.: red.

Det.: see áput, másháu, hunnu,
 sánnu, sekhsékhu, qedenu, teru,
 tehau.



Det.: see áa . .



Pron.: ger.



Pron.: q.



Pron.: b.



Det.: see ámam, mesu, neheb, re-
 ment, redui, hát, hennu, khe-
 khui(u), zaza.

V. Figures of Animals.



Pron.: qa or ka.
 Det.: see ápu.



Pron.: áu (formerly read fu).



Pron.: l.



Pron.: un.



Pron.: set.

VI. Parts of Animals.



Det.: see reshutr, khenemmu.



Det.: see ámam, khekhui(u).



Pron.: hâ.



Pron.: áp.



Det.: see áautu.



Pron.: setem.



Pron.: peh.



Det.: see áautu, ábu, áu(u), heter-
áu, qemátu, thuiu, thentheteráu.



Det.: see mes.

VII. Figures of Birds.



Pron.: a.



Pron.: tí.



Pron.: neh.



Pron.: her.



Pron.: mer.



Pron.: m.



Pron.: mã.



Pron.: m (in tem), mer (in mut
or mert, sekhmer).



Pron.: qem.



Pron.: dehuti.



Pron.: ba.



Pron.: bek.



Pron.: khu.



Pron.: zef (in uzefau).



Pron.: sa.



Pron.: áq.



Pron.: pá.



Det.: see nehu.



Pron.: ten.



Pron.: úr.



Pron.: sherau.

Det.: see ázedu, uâ, bán, betau,
khas, sekhmer, genen, geru.



Pron.: u.



Pron.: za.



Pron.: reh.



Det.: see sendu.

VIII. Parts of Birds.



Det.: see pul.



Pron.: *maâ*; *shu*.



Det.: see *unem*, *rement*, *luâst*, *Qagabu*.



Det.: see *âza*, *zai*.



Det.: see *repât*, *Hethertu*.

IX. Figures of Reptiles.



Det.: see *meshu*.



Pron.: *qem*.



Det.: see *Hethertu*.



Pron.: *z*.



Pron.: *f*.

X. Figures of Fishes.



Pron.: *ân*.



Det.: see *nâru*.

XI. Figures of Insects.



Pron.: *kheper*.

XII. Figures of Trees and Plants.



Det.: see *âsh*, *shafabu*.



Pron.: *khet*.

Det.: see *aza*, *âpedu*, *âsh*, *ûrirtu*, *nesbu*, *hâu*, *hâthâu*, *khâu*, *se-bâl*.



Pron.: *renp*.

Det.: see *ptérâ*, *hêterâu*, *torâ*, *thenthêterâu*.



Pron.: *nen*.



Pron.: *su*; *suten*.



Pron.: *qemâ*.



Pron.: *â*.



Pron.: *l*.



Pron.: *tu* (ʔ).



Pron.: *sekhet*.



Pron.: *sh* (s).



Pron.: *un*.

Det.: see *utu*, *hululu*, *stimu*.



Pron.: *ha*.



Pron.: *kha*.



Pron.: *shen*.



Pron.: *ut*.



Pron.: *hes*.



Pron.: *mes*.



Pron.: *bet*.



Pron.: *nezem*.

XIII. Figures of Heaven, Earth and Water.



Pron.: *her*.

Det.: see *pet*.



Det.: see *ruha*, *kekui*, *gereh*.



Pron.: *râ*; *har*.

Det.: see *Âten*, *âbtu*, *uben*, *un-net*, *ûrush*, *ment*, *nennu*, *neheh*, *ruha*, *haru*, *hes* (and by mistake

sez in line 44), Shu, kekui, gereh,
terá, dñau.

○ Det.: see khesbedt.

☞ Pron.: khá.

— Pron.: sper.

★ Pron.: seb; dña.
Det.: see unnet.

— Pron.: ta.

☞ Pron.: set or men.
Det.: see Kesht.

☞ Pron.: khú.

▽ Pron.: hu.
Det.: see báat.

Ⅹ Det.: see ahtu, áudent, imá, merit,
sekhbet, ta, demát.

☞ Pron.: her or máten.
Det.: see bunuru, heru, di.

— Pron.: m; mu.

☞ Det.: see ánt.

○ Det.: see ááá (u), chemt.

☞ Pron.: n.

☞ Pron.: mu.
Det.: see áá, ábt, imá, súrá, qebesh.

☞ Det.: see imá.

☞ Pron.: sh.

☞ Pron.: shem.

☞ Pron.: khutí.

XIV. Figures of Buildings.

☞ Pron.: nen or nu.
Det.: see Qemt, demát.

☞ Pron.: per.
Det.: see shaitu, ást, ábt, bekhen-
nu, mákhérát, Meremápt, neshu,
het or hát, Hethertu, sebal, se-
shed, tháiruáa.

☞ Pron.: h.

☞ Pron.: he or há.

☞ Det.: see un.

☞ Pron.: s.

XV. Figures of Ships, &c.

☞ Det.: see menáut.

☞ Det.: see dená.

☞ Det.: see zal.

☞ Pron.: bah.

☞ Pron.: áhá.
Det.: see sábu.

☞ Pron.: kher.

☞ Pron.: shap.

XVI. Figures of House Furniture.

☞ Pron.: ás.

☞ Det.: see seter.

☞ Pron.: s.

☞ Pron.: hetep.

☞ Pron.: kher.

☞ Pron.: qed.

☞ Pron.: má or me.

XVII. Figures of Temple Furniture.

☞ Pron.: nuter.

☞ Pron.: sen.

Pron.: *âb*.Pron.: *âm*.

XVIII. Figures of Crowns and Insignia.

© Pron.: *u*.

Pron.: *nes*.Det.: see *thuiu*.Pron.: *demd*.Pron.: *ânkh*.Pron.: *unem*.Pron.: *khû*.Pron.: *us*.

XIX. Figures of Implements of War.

Pron.: *âq*.Det.: see *Kesht*.

Det.: see *tehes*, *pesed*, *maâ*, *mut* or *mert*, *khadbu*, *sefend*, *shâd*, *demutu*.

Pron.: *sa*.Pron.: *âa*.Pron.: *khâ*.

XX. Figures of Tools and Utensils.

Pron.: *nen*.Det.: see *hû*.Pron.: *ma*.Pron.: *maâ*.Pron.: *mer*.Det.: see *seqa*.Det.: see *seqa*.Pron.: *ten*.Pron.: *th*.Det.: see *udennu*, *somer*.Pron.: *za*; see *uza*.Pron.: *âb*.Pron.: *nez*.Pron.: *uâ*.Det.: see *hennu*, *geahâ*.Pron.: *neb*.Det.: see *usemu*, *hez*.

XXI. Figures of Cordage.

Det.: see *unkhu*, *hebesu*.

Det.: see *ârqu*, *unkhu*, *sekhafu*, *seshed*.

Pron.: *meḥ*.Pron.: *shed*.Pron.: *âd*.Pron.: *û*.Pron.: *red*.

Pron.: *h*.Pron.: *sek*.Pron.: *ûah*.Det.: see *qeb*.Pron.: *th*.Det.: see *âsh*, *âdu*, *hnt* *hûaut*, *khebatu*, *seti*.XXII. *Figures of Vessels.*Pron.: *qebek*.Pron.: *hen*.Pron.: *khnum*.Det.: see *âru*, *uthu*, *ârhu*, *hunu*, *heqt*, *segenen*, *qediru*, *gal*, *thebu*.Pron.: *n*.Pron.: *ân*.Pron.: *âb*.
Det.: see *hâti*.Pron.: *âb*.Pron.: *mâ*.Det.: see *nâat*.Det.: see *pesset*, *setau*.Pron.: *g*.Pron.: *neb*.Pron.: *k*.Det.: see *âbtu*.Pron.: *ta*.Pron.: *ter*.Det.: see *nenut*, *khemt*.XXIII. *Figures of Temple Offerings.*Det.: see *âqu*, *udeanu*, *Batau*.Pron.: *ta*.Pron.: *paut*.Pron.: *sep* (page 160).Det.: sign of reduplication; see *Anana*, *âqer*.Pron.: *kh*.XXIV. *Figures of Instruments for Writing, &c.*Pron.: *ân* or *sekhat*.Det.: see *âri*, *âkh*, *âqer*, *âa*, *âudâtu*, *âbuu*, *âq*, *âzau*, *unkhu*, *uzefau*, *ûah*, *bââtu*, *beh*, *behâu*, *be-ku*, *maâtu*, *mâti*, *mâk*, *meh*, *em-duk*, *neferu*, *nennuitu*, *nehemu*, *nesi*, *nektu*, *nez*, *nezem*, *râtu*, *hululu*, *hetepu*, *khâ*, *khû*, *kheperu-âu*, *kheri*, *khetu*, *sâbu*, *sekheri*, *sekheru*, *seqem*, *setem*, *sutennu*, *shau*, *qa*, *qaâ*, *Qagabu*, *qeb*, *qeb-eh*, *qem*, *qennu*, *qedenu*, *ket-khu*, *ger*, *geru*, *tem*, *tennu*, *zai*.Pron.: *nefer*.Pron.: *men*.XXV. *Figures of Lines, &c.*Pron.: *u* (see *âlrumâu*, *âlritutu*, *bunuru*, *mu*, *nu*, *ru*, *rupu*, *luâat*, *hulu-lu*, *qediru*, *thâiruâa*, *thenuru*).Det.: see *âautu*, *âb*, *âbu*, *âu(u)*, *âudent*, *imâ*, *uâ*, *unnet*, *ârush*, *ba*, *Batau*, *per*, *mâten(t)* or *her(t)*, *merit*, *mesu* or *mâsu*, *nut* or *nent*, *râ*, *râ*, *rement*, *renpet*, *haru*, *hât*, *hât*, *hâti*, *hen*, *her*, *heterâu*, *sa*, *sa*, *sâbu*, *sekhet*, *set* or *ment*, *she-*

pes, shepesi, qa, qemâtu, kekui,
gass, gereh, ta, dñau, demât, det,
zaza.

|| Pron.: sen.

Det. after sep.

||| or | | or | Pron.: khemt (as num-
eral); u (as sign of plural); not
pronounced after the personal
pronouns; cf. sen, set.

Det. instead of oo or oo; see ât,
beti, pert, hut, hûaut, heqt,
khemt, khesbedt, sen(f), segen-
en, seti, setef.

||| Pron.: âfd.

|||
|| Pron.: dña.

|||
||| Pron. sekhef or sefekh.

\ Det.; see âbtu, buâaitu (cf. bâat),
pert, qat, qemâtu, qendt, zcdt
(in line 29 detu by mistake).

\\ Pron.: i.

x Det.; see ââaru, âput, âputu, usheb-
tu, betau, nektu hâuti. seksek,

qennu, qenqen, kethu, ketket,
genen.

|||
n ||| Pron.: ?

||| Pron.: sa or khemt (p). As a de-
terminative by mistake in uzaf.

|||
||| Pron.: p

|||
|| Pron.: ?

ff Pron.: hetep.

k Det.; see nebd.

o Pron.: t.

□ Det. Cartouche of kings; cf.
Setimerptah.

(Det. First half of cartouche; cf. suten
hemt.

≡ Pron.: ât.

Det.; see beti, pert.

□ Pron.: p.

⌘ Pron.: sekhmer or mer.

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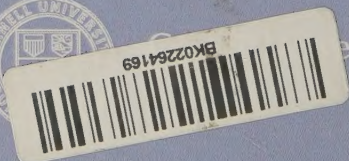
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